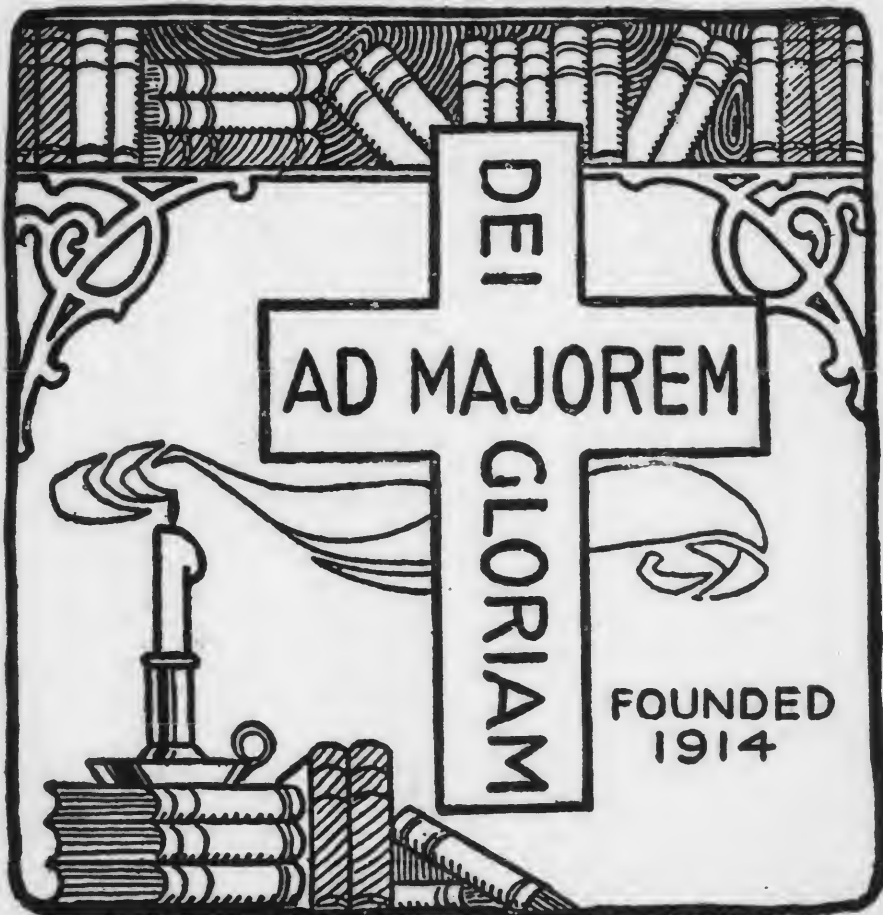


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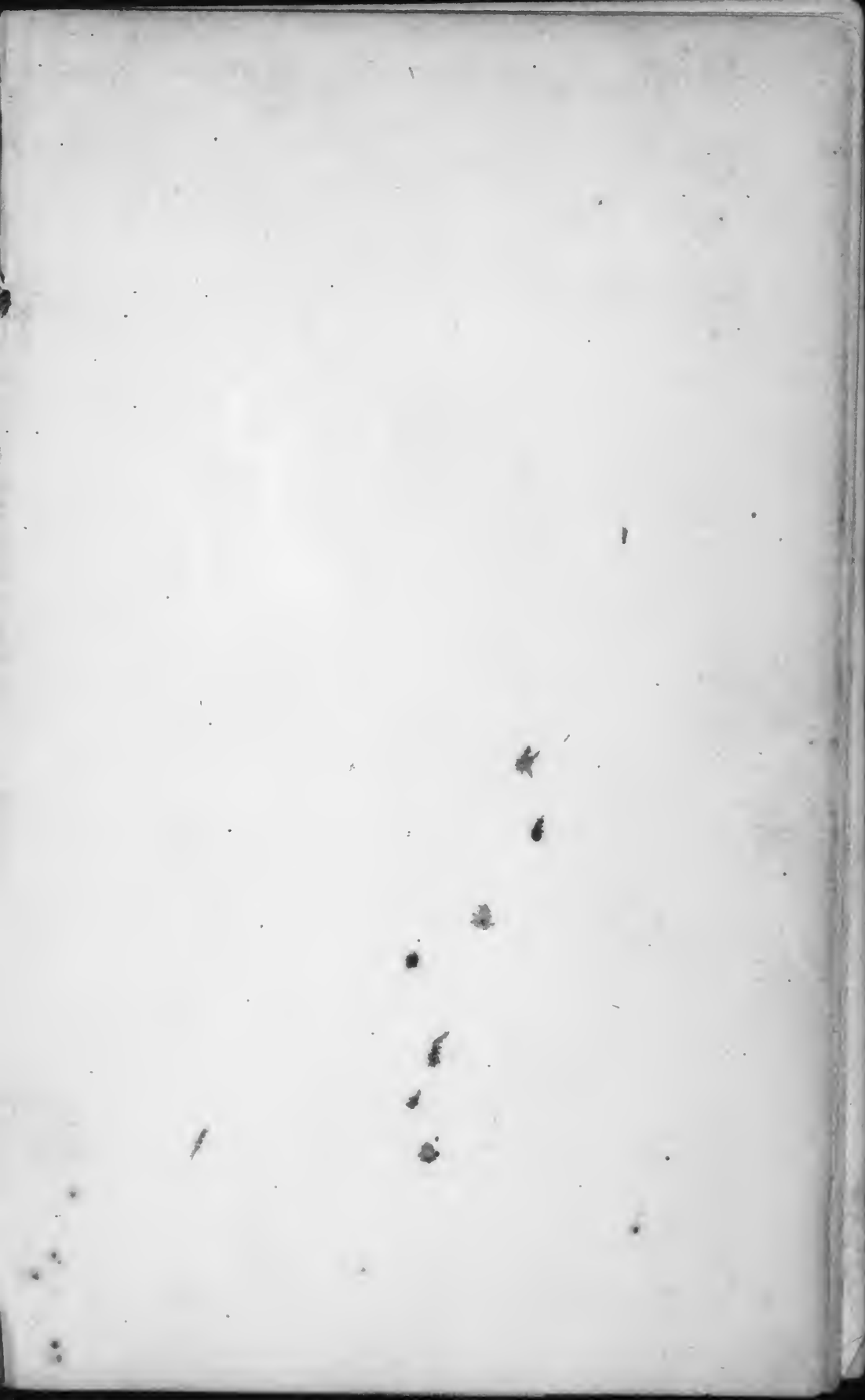
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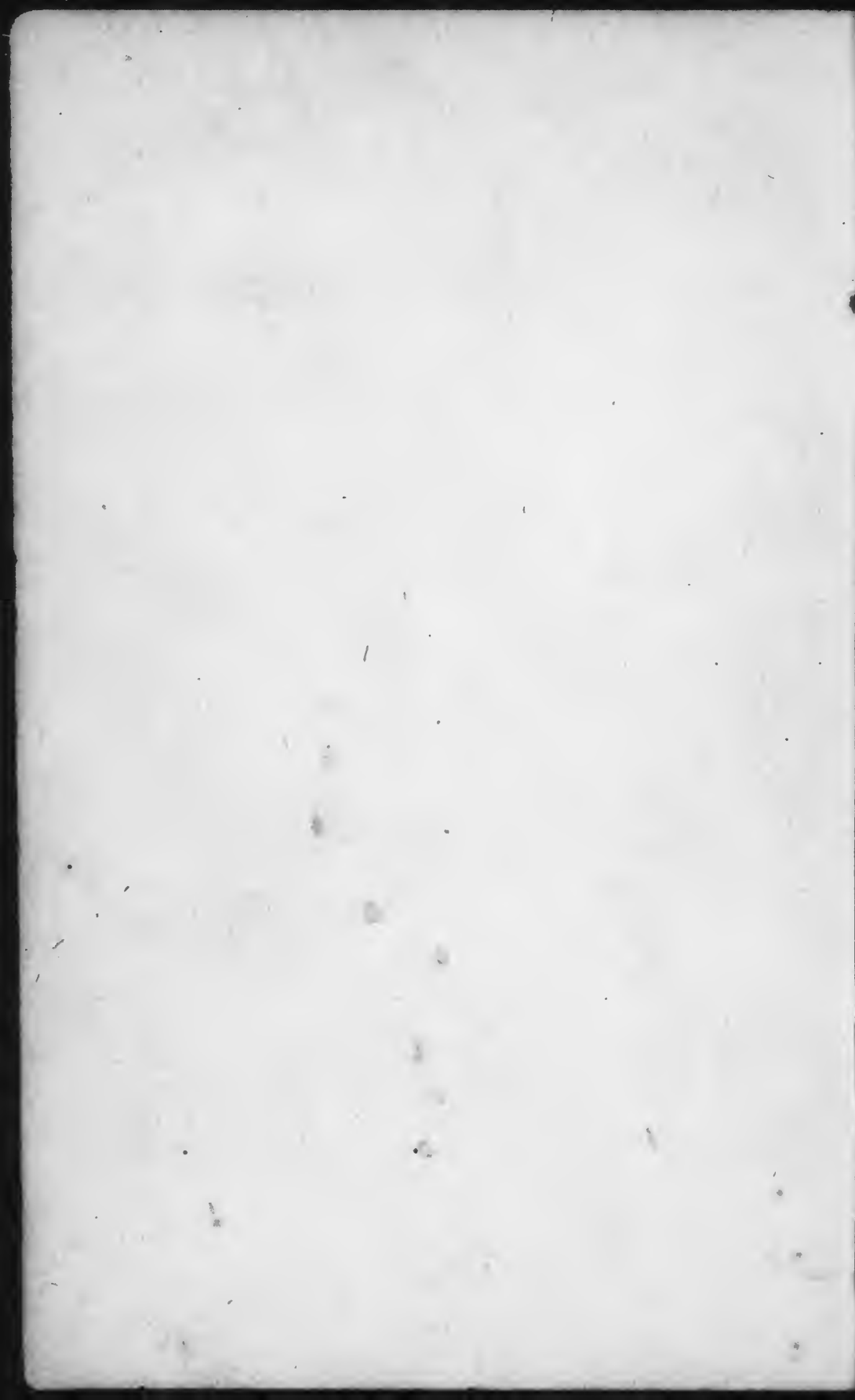


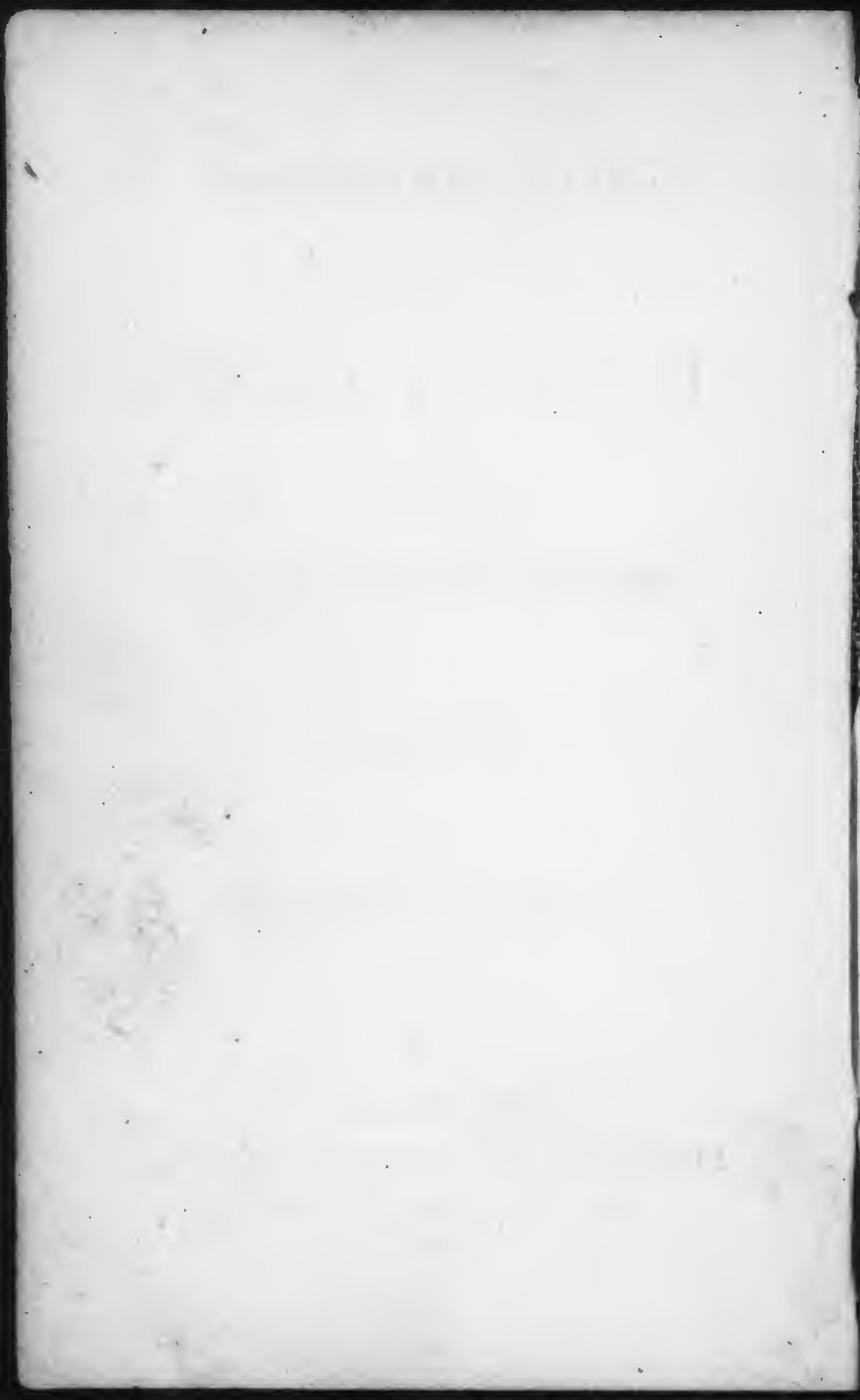
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THE DOCTRINES
AND
DISCIPLINE
OF THE
METHODIST EPISCOPAL CHURCH.

1864.

WITH AN APPENDIX.

Cincinnati:
PUBLISHED BY POE & HITCHCOCK,
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TO THE MEMBERS
OF THE
METHODIST EPISCOPAL CHURCH.

DEARLY BELOVED BRETHREN,—We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. “In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness: followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people.”*

In the year 1766, Philip Embury, a

* These are the words of Messrs. Wesley themselves.

Local Preacher of our society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a Local Preacher from Ireland, settled in Frederic County, in the State of Maryland, and, preaching there, formed some societies. The first Methodist Church was built in New York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist Preachers on the continent. In the latter end of the year 1771 Francis Asbury and Richard Wright of the same order came over.

We believe that God's design in raising up the Preachers called Methodists in America was to reform the continent and spread Scripture holiness over these

lands. As a proof hereof we have seen since that time a great and glorious work of God from New York through New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia, as also of late to the extremities of the Western and Eastern States.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern Churches.

We wish to see this little* publication in the house of every Methodist, and the more so as it contains the articles of religion, maintained more or less, in part or in whole, by every reformed Church in the world.

* Used in reference to the 24mo. edition.

Far from wishing you to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the Church to which you belong. This present edition is small and cheap, and we can assure you that the profits of the sale of it shall be applied to charitable and religious purposes.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

THOMAS A. MORRIS,

EDMUND S. JANES,

LEVI SCOTT,

MATTHEW SIMPSON.

OSMON C. BAKER,

EDWARD R. AMES.

DAVIS W. CLARK,

EDWARD THOMSON,

CALVIN KINGSLEY.

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DOCTRINES AND DISCIPLINE

OF THE

Methodist Episcopal Church.

PART I.

ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.

ORIGIN, ARTICLES, AND GENERAL RULES.

SECTION I.

Origin of the Methodist Episcopal Church.

THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian Sacraments, as several of the clergy had forsaken their Churches, re-

14 ORIGIN OF THE M. E. CHURCH. Part I,

requested the late Rev. *John Wesley* to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, *Thomas Coke*, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist Society in America, for the same episcopal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office by prayer, and the imposition of the

hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

Articles of Religion.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance

with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things

necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther,

The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or the Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less:

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. Of Good Works.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. Of Works of Supererogation.

Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied

to such as fall into sin after justification : after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here ; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primi-

tive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

These sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them.

And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi, 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ,

but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the

priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be

rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION III.

The General Rules.

THE NATURE, DESIGN, AND GENERAL RULES OF OUR
UNITED SOCIETIES.

(1) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply con-

vinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than “*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

(3) That it may the more easily be discerned whether they are indeed working

out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *the leader*. It is his duty,

1. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, Church, and poor.*

II. To meet the ministers and the stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from

* This part refers to towns and cities; where the poor are generally numerous, and Church expenses considerable

their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced ; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

The buying and selling of men, women, and children, with an intention to enslave them.

Fighting, quarreling, brawling, brother going to law with brother ; returning evil for evil ; or railing for railing ; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury that is, unlawful interest.

Uncharitable or unprofitable conversation ; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God ; as,

The *putting on of gold and costly apparel.*

The *taking such diversions* as cannot be used in the name of the Lord Jesus.

The *singing those songs, or reading those books*, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good ; by being in every kind merciful after their power ; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving,

or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be, employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own, and them *only.*

By all possible *diligence* and *frugality*, that the Gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God:

The ministry of the word, either read or expounded.

The Supper of the Lord :

Family and private prayer :

Searching the Scriptures ; and

Fasting or abstinence.

(7) These are the general rules of our societies ; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION IV.

Slavery.

Quest. What shall be done for the extirpation of the evil of slavery ?

Answ. We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be

used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our Preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

SECTION V.

Baptism.

1. Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.

2. We will on no account whatever make a charge for administering baptism, or for burying the dead.

SECTION VI.

The Lord's Supper.

Quest. Are there any directions to be given concerning the administration of the Lord's Supper?

Answ. 1. Let those who have scruples concerning the receiving of it kneeling, be

permitted to receive it either standing or sitting.

2. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

SECTION VII.

Rules relating to Marriage.

Quest. 1. Do we observe any evil which has prevailed in our Church with respect to marriage?

Answ. Many of our members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

Quest. 2. What can be done to discourage this?

Answ. 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers."—2 Cor. vi, 14.

2. Let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their brethren.

Quest. 3. Ought any woman to marry without the consent of her parents?

Ans. In general she ought not. Yet there may be exceptions. For if, 1. A woman believe it be her duty to marry: if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

SECTION VIII.

Rules concerning Dress.

Quest. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to encourage superfluity in dress. Therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array." 1 Tim. ii, 9.

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

SECTION I.

Of receiving Members into the Church.

Quest. 1. How shall we prevent improper persons from insinuating themselves into the Church?

Answ. 1. Let none be received into the Church until they are recommended by a Leader with whom they have met at least six months on trial, and have been baptized; and shall on examination by the minister in charge, before the Church, give satisfactory assurances both of the correctness of their faith, and their willingness to observe and keep the rules of the Church.* Nevertheless, if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.

* Persons baptized in infancy must publicly assent, before the Church, to the baptismal covenant. (See p. 40, *answ. 3.*—Eds.)

2. Let none be admitted on trial, except they are well recommended by one you know, or until they have met twice or thrice in class.

3. Read the rules to them the first time they meet.

Quest. 2. How shall we be more exact in receiving and excluding members?

Answ. The official Minister or Preacher shall, at every quarterly meeting, read the names of those that are received into the Church, and also those that are excluded therefrom.

SECTION II.

The Relation of Baptized Children to the Church.

Quest. 1. Are all young children entitled to baptism?

Answ. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the

word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

Quest. 2. What is the relation of baptized children to the Church?

Ans. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Quest. 3. What shall be done for the baptized children of our Church?

Ans. 1. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

2. At the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the Church into classes, and appoint suitable Leaders (male or female) whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them "wise unto salvation;" urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate con-

secration of their hearts and lives to God, and inquire into the state of their religious experience; *Provided*, that children unbaptized are not to be excluded from these classes.

3. Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee from the wrath to come, and to be saved from their sins, their names may, with their consent, be enrolled on the list of probationers; and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our Church, on the recommendation of a Leader with whom they have met at least six months in class, by publicly assenting before the Church to the baptismal covenant, and also the usual questions on doctrines and discipline.

4. Whenever a baptized child shall by orphanage, or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the Leaders' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

CHAPTER III.

MEANS OF GRACE.

SECTION I.

Public Worship.

Quest. WHAT directions shall be given for the establishment of uniformity in public worship among us on the Lord's day?

Answ. 1. Let the morning service consist of singing, prayer, the reading of a lesson from the Old Testament, and another from the New, and preaching.

2. Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, and preaching.

3. On the days of administering the sacrament of the Lord's Supper the reading of the Scripture lessons may be omitted.

4. In administering the sacraments, and in the burial of the dead, let our form of Ritual invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a Doxology be sung at the conclusion of each service, and

the Apostolic Benediction be invariably used in dismissing the congregation.

5. Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our Ritual.

6. Let the Society be met, wherever it is practicable, on the Sabbath day.

SECTION II.

The Spirit and Truth of Singing.

Quest. How shall we guard against formality in singing?

Answ. 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses.

2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow.

3. In every Society let due attention be given to the cultivation of sacred music.

4. Let one or more be chosen in each Society to lead the singing.

5. As singing is a part of Divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only.

SECTION III.

Class-meetings.

Quest. 1. How may the Leaders of classes be rendered more useful?

Answ. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each Leader carefully inquire how every soul of his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with those who have the charge of their circuits frequently and freely.

Quest. 2. Can anything more be done in order to make the Class-meetings lively and profitable?

Answ. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

3. Let us observe which Leaders are the most useful; and let these meet the other classes as often as possible.

4. See that all the Leaders be not only

men of sound judgment, but men truly devoted to God.

5. Let the Leaders be directed to such a course of Reading and Study as shall best qualify them for their work, especially let such books be recommended as will tend to increase their knowledge of the Scriptures, and make them familiar with those passages best adapted to Christian influence. Whenever practicable, let the preachers examine the Leaders in the studies recommended.

PART II.

GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE CONFERENCES.

SECTION I.

The General Conference.

Quest. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one member for every thirty members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and

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thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the general superintendents, or a majority of them, by or with the advice of two thirds of all the Annual Conferences, or, if there be no general superintendent, two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the Annual Conferences to make a quorum for transacting business.

4. One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president *pro tem*.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, namely:

1. The General Conference shall not revoke, alter, or change our articles of

Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every forty-five; *Provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of two delegates.
3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.
4. They shall not revoke or change the General Rules of the United Societies.
5. They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal; neither shall they do away the privileges of our members, of trial before the society, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. *Provided*, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article: and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

SECTION II.

The Annual Conferences.

Quest. 1. Who shall attend the Annual Conferences?

Answ. All the Traveling Preachers—both those who are in full connection, and those who are on trial.

Quest. 2. Who shall appoint the times of holding the Annual Conferences?

Answ. The Bishops: but they shall allow the Annual Conferences to sit a week at least.

Quest. 3. Who shall appoint the places of holding the Annual Conferences?

Answ. Each Annual Conference shall appoint the place of its own sitting; but should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the Preacher or Preachers in charge of the place, and the Presiding Elder of the district, where the Conference was to be held, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable.

Quest. 4. Who shall preside in the Annual Conferences?

Answ. The Bishop. In case no Bishop be present, a member of the Conference, appointed by the Bishop, shall preside. But if no appointment be made, or the person appointed do not attend, the Conference shall elect a President by ballot from among the Elders, without debate.

Quest. 5. What is the method wherein

we usually proceed in the Annual Conferences?

Ans. We inquire,

1. What Preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?
4. Who are the Deacons?
5. Who have been elected and ordained Elders this year?
6. Who have located this year?
7. Who are the Supernumerary Preachers?
8. Who are the Superannuated or worn-out Preachers?
9. Who have been expelled from the connection this year?
10. Who have withdrawn from the connection this year?
11. Are all the Preachers blameless in life and conversation?
12. Who have died this year?
13. What is the number of Church members?

Number of deaths the past year?

Number of probationers?

Number of Local Preachers?

Number of adults baptized the past year?

Ch. i, § 2. ANNUAL CONFERENCES.

Number of children baptized the year?

Number of churches?

Their probable value?

Number of parsonages?

Their probable value?

Amount collected for Superannuated Preachers?

Amount collected for the Missionary Society?

Amount collected for the Tract Society?

Amount collected for the American Bible Society?

Amount collected for the Sunday-School Union?

Number of Sunday-schools?

Number of officers and teachers?

Number of Scholars?

Number of volumes in library?

14. What amounts are necessary for the Superannuated Preachers, and the widows and orphans of Preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the circuits?

15. What has been collected on the foregoing accounts, and how has it been

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Number of children baptized the past year?

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16. Where are the Preachers stationed this year?

17. Where and when shall our next Conference be held?

Quest. 6. Is there any other business to be done in the Annual Conferences?

Ans. 1. The electing and ordaining of Deacons and Elders.

2. It shall be the duty of each Annual Conference to examine strictly into the state of the domestic missions within its bounds, and to allow none to remain on the list of its missions which, in the judgment of the Conference, is able to support itself.

Quest. 7. Are there any other directions to be given concerning the Annual Conferences?

Ans. 1. There shall be fifty-nine Conferences in the year.

2. A record of the proceedings of each Annual Conference shall be kept by a Secretary, chosen for the purpose, and shall be signed by the President and Secretary; and let a copy of said record be sent to the General Conference.*

3. Each Annual Conference shall report through its Secretary to the Sunday-School

* For duties of Secretary see App. pp. xii-xiv.

Union the number of schools within its bounds, together with other facts named in the form published by the Union, and contained in the annual reports of preachers, as directed in answer 13, page 98.

SECTION III.

The Quarterly Conference.

Quest. 1. Of whom shall the Quarterly Conferences be composed?

Ans. Of all the Traveling and Local Preachers, exhorters, stewards, class-leaders, and trustees of the Churches in the circuit or station, and the first male superintendents of our Sunday-schools, said trustees and Superintendents being members of our Church, and approved by the Quarterly Conference. The Missionary Committee shall have a right to a seat during the action of the Conference on the subject of Missions, but at no other time.

Quest. 2. Who shall preside in the Quarterly Conferences?

Ans. The Presiding Elder, and in his absence the preacher in charge.

Quest. 3. How shall the minutes of the Quarterly Conference be kept?

Ans. The Quarterly Conference shall

appoint a Secretary to take minutes of the proceedings thereof, to be recorded by the Recording Steward in a book kept for that purpose.

Quest. 4. What shall be the regular business of the Quarterly Conference?

Ans. 1. To hear complaints, and to receive and try appeals.

2. To take cognizance of all the Local Preachers in the circuit or station, and to inquire into the gifts, labors, and usefulness of each Preacher by name; to license proper persons to preach, and renew their license annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference suitable candidates in the local connection for Deacons' or Elders' orders, and for admission on trial in the traveling connection; and to try, suspend, expel, or acquit any Local Preacher in the circuit or station against whom charges may be brought. *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of a Leaders' Meeting; nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordina-

tion, without first being examined in the Quarterly Conference on the subject of doctrines and discipline.

3. To appoint Stewards, the Preacher in charge having a right to nominate; and to examine the characters of exhorters annually, and recommend them, if approved, for renewal of license.

4. To appoint District Stewards as provided for in part ii, chap. iii, and a Parsonage committee, if necessary. (See p. 252.)

5. To appoint a Missionary Committee, as provided for in part v, § 3, item 5, p. 229.

6. To appoint a Tract Committee, as provided for in part v, § 4, item 3, p. 235.

7. To receive the annual reports of Trustees, as provided for in part vi, chap. iii, § 2, item 6, p. 265.

8. Each Quarterly Conference shall have supervision of all the Sunday-schools and Sunday-school societies within its bounds, which schools and societies shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church. The first male superintendents of our Sunday-schools shall be members of our Church, and approved by the Quarterly Conference of the charge, and said Quarterly Conference shall have the right to inquire into the condition

of each school or society in the bounds of the circuit or station, and to remove any superintendent who may prove to be unworthy or inefficient. It shall be the duty of each Quarterly Conference, at the first Quarterly meeting of each year, to appoint a committee of not less than three nor more than nine, who shall be members of our Church, to be called the Committee on Sunday-Schools, of which the Preacher in charge shall be the chairman. (See pages 225-228.)

Quest. 5. What is the order of business in the Quarterly Conference?

[Questions marked thus [1] are to be asked only at the first Quarterly Conference; those marked [2] at the second; and those marked [4] at the fourth.]

Ans. To inquire,

1. Are there any complaints?
2. Are there any appeals?

REPORTS OF THE PASTOR.

3. Is there a written report from the Pastor,

- (1.) Of the number, state, and average attendance of the Sunday-schools and Bible classes, and the extent to which he has preached to the children and

catechised them. (See pp. 227, 228, and p. 98, ans. 13.)

(2.) Of the religious instruction of the children, as provided for in part i, § 2, quest. 3, pp. 39, 40.

(3.) Of the general condition of the charge, embracing the items in answer 12, quest. 1, § 17, chap. ii, part ii, p. 97.

[4] (4.) What amounts have been received for benevolent objects?

[4] (a.) For missions?

[4] (b.) For Tract Society?

[4] (c.) For Sunday-School Union?

[4] (d.) For American Bible Society?

[4] (e.) For other objects?*

[4] (f.) How many subscribers have been obtained for our periodicals?

REPORTS OF COMMITTEES.

4. Is there a report from Standing Committees—

(1.) On missions?

(2.) On Sunday-schools?

(3.) On the Tract Cause?

(4.) From the Estimating Committee or Committees?

* For Church Extension Society, see the Journal of the General Conference for 1864, p. 266.

5. REPORTS OF THE STEWARDS.

- [1] (1.) What amount has been estimated for the support of the pastor or pastors the present year?
- (2.) What amount has been raised during the quarter for the support of the ministry, and how has it been applied?
- [2] (3.) What sum has been apportioned to be raised by this charge—
- [2] (a.) For the support of the Presiding Elder?
- [2] (b.) For the Conference claimants?
- [2] (c.) For Missionary, Tract, Sunday-school, Educational, or other benevolent objects?

REPORT OF THE TRUSTEES.

- [4] 6. Is there a report of the Trustees of the Church property?

ELECTIONS.

7. Who shall constitute the Disciplinary Committees—

- [1] (1.) On Missions?
- [1] (2.) On Sabbath-schools?
- [1] (3.) On the circulation of Tracts?
- [4] (4.) Who shall be the Stewards for the ensuing year?*

* Who shall be the Recording Steward? See p. 109.—Eds.

[4] (5.) Who shall be the District Steward?

(6.) Is any change desired in the Board of Stewards?

[4] (7.) Who shall be the Estimating Committee or Committees?*

EXAMINATIONS AND RENEWAL OF LICENSES.

[4] 8. Will you now attend to the examination of character and the renewal of licenses?

RECOMMENDATIONS.

9. Are there any recommendations—

(1.) For license to preach?

[4] (2.) For admission into the traveling connection?

[4] (3.) For election of Local Preachers to Deacon's or Elder's orders?†

MISCELLANEOUS.

10. Is there any other business?

(1.) Have the General Rules been read this quarter?

(2.) Are the Church Records properly kept?

(3.) Where shall the next Quarterly Meeting be held?

* Duties of Estimating Committees, see pp. 253-255.

† For recognition of orders?—Eds.

CHAPTER II.

THE MINISTRY.

SECTION I.

The Examination of those who think they are moved by the Holy Ghost to Preach.

Quest. How shall we try those who profess to be moved by the Holy Ghost to preach?

Answ. 1. Let the following questions be asked, namely: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

As long as these three marks concur in

any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION II.

Rules for a Preacher's Conduct.

Quest. 1. What are the directions given to a Preacher?

Answ. 1. Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly, and conduct yourself prudently with women. (1 Tim. v, 2.)

4. Take no step toward marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own

breast till you come to the person concerned.

7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

11. You have nothing to do but to save souls: therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Meth-

odist Discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Quest. 2. Are there any smaller advices which might be of use to us?

Ansiv. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission.

9. Frequently read and enlarge upon a portion of Scripture ; and let young preachers often exhort without taking a text.
10. Always avail yourself of the great festivals, by preaching on the occasion.

SECTION III.

The Duty of Preachers to God, themselves, and one another.

Quest. 1. What is the duty of a Preacher?

Answ. 1. To preach.

2. To meet the societies and classes.

3. To visit the sick.

Quest. 2. How shall a Preacher be qualified for his charge?

Answ. By walking closely with God, and having his work greatly at heart ; and by understanding and loving discipline, ours in particular.

Quest. 3. Do we sufficiently watch over each other?

Answ. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises?

Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are,

1. Prayer: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer, every morning and evening in particular?

2. Searching the Scriptures, by

(1.) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there?

(2.) Meditating: At set times? By rule?

(3.) Hearing: Every opportunity? With prayer before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer

before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

II. Prudential means we may use either as Christians, as Methodists, or as Preachers.

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: Do you never miss your class?

3. As Preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society and their leaders?

These means may be used without fruit. But there are some means which cannot:

namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind, and that degree of drink, which is best both for your body and soul? (4) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION IV.

The Necessity of Union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Quest. What can be done in order to a closer union with each other?

Answ. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in everything so far as is consistent with truth.

7. Labor in honor each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions.*

SECTION V.

How we can Employ our Time profitably, when not Traveling, or engaged in Public Exercises.

Quest. 1. What general method of employing our time shall we advise?

Answ. We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

Quest. 2. Why is it that the people under our care are not better?

Answ. Other reasons may concur, but the chief is, because we are not more knowing and more holy.

Quest. 3. But why are we not more knowing?

Answ. Because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there

is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. “But I have no taste for reading.” Contract a taste for it by use, or return to your former employment. “But I have no books.” Be diligent to spread the books, and you will have the use of them.

SECTION VI.

Of our Department at the Conferences.

It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Quest. How may we best improve our time at the conferences?

Answ. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

SECTION VII.

The Matter and Manner of Preaching.

Quest. 1. What is the best general method of preaching?

Answ. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Quest. 2. What is the most effectual way of preaching Christ?

Answ. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

SECTION VIII.

Rules by which we should continue, or desist from Preaching at any Place.

Quest. 1. Is it advisable for us to preach in as many places as we can without forming any societies?

Ans. By no means. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the way-side. There is scarce any fruit remaining.

Quest. 2. Where should we endeavor to preach most?

Ans. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Quest. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Ans. We ought: and at that time to send more laborers than usual into that part of the harvest.

SECTION IX.

Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion.

Quest. 1. How can we further assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this! The world says, "*The Methodists*

are no better than other people." This is not true in the general: but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better

method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Silvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351,) "We shall find many hinderances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!

But undoubtedly this private application

is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering."

O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves,

and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our societies have been before now! And why might we not have done it sooner? There were many hinderances; and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle, or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others

will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and to all the flock*: 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself*. And among all other motives let these be ever before our eyes: 1. *The Church of God, which he hath purchased with his own blood*: 2. *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things*.

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will

have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly: make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge, is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting

or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil-speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4. Let the preachers warn every society that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government, out of our Church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving anything, directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly

advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION X.

The Method of Receiving Traveling Preachers on Trial.

Quest. How is a Preacher to be received on trial?

Answ. 1. By the Annual Conference.

2. In the interval of the Conference, by a Bishop, or the Presiding Elder of the district, until the sitting of the Conference.

But no one shall be received unless he first procure a recommendation from the Quarterly Conference of his circuit or station. We may then, if he give us satisfaction, receive him on trial. But before any such candidate is received on trial, or into full connection, or ordained Deacon or Elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

When a Preacher's name is not printed in the Minutes, he must receive a written license from a Bishop or Presiding Elder.

Observe! taking on trial is entirely dif-

ferent from admitting a Preacher into full connection. One on trial may be either admitted or rejected, without doing him any wrong: otherwise it would be no trial at all.

At each Annual Conference, those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; and a list of the names of all those who are willing to do so shall be taken and reported to the Corresponding Secretary of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries whenever called for by either of the Bishops.

SECTION XI.

The Manner of Receiving Traveling Preachers into Full Connection.

Quest. What method do we use in receiving a Preacher at the Conference into full connection?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions, (with any others which may be thought necessary,) namely: Have you

faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a Preacher, (see § 2, pp. 61-63,) especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt?

Then if he give us satisfaction, after he has been employed two successive years in the regular itinerant work on circuits, in stations, or in our institutions of learning, which is to commence from his being received on trial at the Annual Conference, and being approved by the Annual Conference, and examined by the President of

the Conference, he may be received into full connection.

N. B. A Missionary employed on a Foreign Mission may be admitted into full connection, if recommended by the Superintendent of the Mission where he labors, without being present at the Annual Conference for examination.

SECTION XII.

The Reception of Preachers from the Wesleyan Connection, and from other Denominations.

Quest. 1. In what manner shall we receive those ministers who may come to us from the Wesleyan connection in Europe and Canada, or from the Methodist Episcopal Church in Canada?

Ans. If they come to us properly accredited from either the British, Irish, or Canada Conference, or from the Methodist Episcopal Church in Canada, they may be received according to such credentials, provided they give satisfaction to an Annual Conference of their willingness to conform to our Church government and usages.

Quest. 2. How shall we receive those

ministers who may offer to unite with us from the Methodist Episcopal Church, South ?

Ans. Upon the same conditions as specified in answer to quest. 1 ; *provided* they give satisfactory assurances to an Annual or Quarterly Conference of their loyalty to the National Government, and hearty approval of the antislavery doctrine of our Church.

Quest. 3. How shall we receive those ministers who may offer to unite with us from other Christian Churches ?

Ans. Those ministers of other evangelical Churches who may desire to unite with our Church, whether as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the reimposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages ; *provided* the Conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by one of our Bishops, in the following words, namely :

This is to certify, that _____ has been admitted into _____ Conference as a Traveling Preacher, [or has been admitted as a Local Preacher on _____ circuit,] he having been ordained to the office of Deacon, [or an Elder, as the case may be,] according to the usages of the _____ Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, so long as his life and conversation are such as become the Gospel of Christ.

Given under my hand and seal, at this _____ day of _____, in the year of our Lord _____

Quest. 4. How shall we receive preachers of other denominations who are not in orders?

Ans. They may be received as licentiates, provided they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

SECTION XIII.

The Election of Bishops and their Duty.

Quest. 1. How is a Bishop to be constituted?

Answ. By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two Elders. But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference.

Quest. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

Answ. The General Conference shall elect a Bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

Quest. 3. What are the duties of a Bishop?

Answ. 1. To preside in our Conferences.

2. To form the districts according to his judgment.

3. To fix the appointments of the Preachers, provided he shall not allow any Preacher to remain in the same station more than three years successively; except the Presiding Elders, the Corresponding Secretary

and Assistant Corresponding Secretaries of the Missionary Society, the Editors, Assistant Editors and Agents at New York and Cincinnati; the Editors and Assistant Editors at Auburn, Pittsburgh, Chicago, St. Louis, Portland, and San Francisco; the Editor of Zion's Herald; missionaries among the Indians, Welsh, Swedes, Norwegians, and other missionaries among foreigners, (not including the Germans,) where supplies are difficult to be obtained; missionaries to neglected portions of our cities, and to our people of color and on foreign stations; chaplains to hospitals, prisons, and in the army or navy; those Preachers who may be appointed to labor for the special benefit of seamen, and for the American Bible Society, or for any State Bible Society auxiliary thereto; the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence; or the Preacher stationed at Five Points Mission in New York, or at the American Chapel in Paris; and also when requested by an Annual Conference, to appoint a Preacher for a longer time than three years to any seminary of learning not under our care: *provided*, also, that, with the exceptions above named, he

shall not continue a preacher in the same appointment more than three years in six. He shall have authority when requested by an Annual Conference to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference, for the purpose of distributing Tracts, and also to appoint an agent or agents for the benefit of our literary institutions, an agent for the German publishing fund, and for other benevolent institutions.

4. In the intervals of the Conferences, to change, receive, and suspend preachers as necessity may require, and as the Discipline directs.

5. To travel through the connection at large.

6. To oversee the spiritual and temporal business of our Church.

7. To consecrate Bishops, and ordain Elders and Deacons.

8. To decide all questions of law in an Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Conference.

9. To prescribe a Course of Study in English literature and in science, upon which those applying for admission upon

trial in the Annual Conferences shall be examined and approved before such admission; and also to prescribe a course of reading and study proper to be pursued by candidates for the ministry for the term of four years.

10. A Bishop may, when he judges it necessary, unite two or more circuits or stations for Quarterly Conference purposes, without affecting their separate financial interests or pastoral duties.

Quest. 4. If a Bishop cease from traveling at large among the people, shall he still exercise his episcopal office among us in any degree?

Ans. If he cease from traveling without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our Church.

Quest. 5. What shall be done when there is no Bishop to travel at large?

Ans. In case there be no Bishop to travel through the districts and exercise the episcopal office, on account of death, or otherwise, the districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of General Conference, ordination excepted.

SECTION XIV.

Presiding Elders and their Duty.

Quest. 1. By whom are the Presiding Elders to be chosen?

Answ. By the Bishops.

Quest. 2. By whom are the Presiding Elders to be stationed and changed?

Answ. By the Bishops.

Quest. 3. How long may a Bishop allow an Elder to preside in the same district?

Answ. For any term not exceeding four years; after which he shall not be appointed to the same district for six years.

Quest. 4. What are the duties of a Presiding Elder?

Answ. 1. To travel through his appointed district.

2. In the absence of the Bishop, to take charge of all the Elders and Deacons, Traveling and Local Preachers, and exhorters in his district.

3. To change, receive, and suspend Preachers in his district during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs. *Provided*, however, that a Presiding Elder shall not change a Preacher in his district

from a charge to which he has been appointed by the Bishop, and appoint him to another to which he could not be legally appointed by the Bishop.

4. To be present at, as far as practicable, and to hold all the quarterly meetings; and to call together at each quarterly meeting the Quarterly Conference, to hear complaints, and to receive and try appeals, and to transact such other business as is provided for in section 3, pp. 53-59.

5. To oversee the spiritual and temporal business of the Church in his district, and to promote, by all proper means, the cause of Missions* and Sunday-schools, and the publication, at our own press, of Bibles, Tracts, and Sunday-school Books; and to report to the Annual Conference the statistics of the literary and biblical institutions located within the bounds of his district and under the care of our Church, according to the form published in the Appendix of the Discipline; and carefully to inquire at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed; and to report to the Annual Conference the names of all Traveling

* See pp. 226, 229, 235, and Appendix, p. xv.

Preachers within his district who shall neglect to observe these rules.

6. To take care that every part of our Discipline be enforced in his district; and to decide all questions of law in a Quarterly Conference, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Conference.

7. To attend the Bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

8. To direct the candidates who are admitted on trial to those studies which have been recommended by the Bishops.

9. To explain to those Preachers who are on trial, as well as to those who are in future to be proposed for trial, that they may be either admitted or rejected without doing them any wrong.

10. If any Preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Preacher, in proportion to his usual allowance.

Quest. 5. Shall the Presiding Elder have power to employ a Preacher who has

been rejected at the previous Annual Conference?

Answ. He shall not, unless the Conference should give him liberty, under certain conditions.

SECTION XV.

The Election of Traveling Elders and their Duty.

Quest. 1. How is an Elder constituted?

Answ. By the election of a majority of the Annual Conference, and by the laying on of the hands of a Bishop and some of the Elders that are present.

Quest. 2. What is the duty of a Traveling Elder?

Answ. 1. To administer Baptism and the Lord's Supper, to solemnize matrimony, and to conduct Divine worship.

2. To do all the duties of a Traveling Preacher.

No Elder that ceases to travel, without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*,

the final determination in all such cases is with the Annual Conference.

Quest. 3. What shall be the time of probation of a Traveling Deacon for the office of an Elder?

Answ. Every Traveling Deacon shall exercise that office for two years, before he be eligible to the office of Elder; except in the case of missions, when the Annual Conferences shall have authority to elect for the Elder's office sooner, if they judge it expedient.

When a Preacher shall have passed his examination, and been admitted into full connection, and elected to Deacon's office, but fails of his ordination through the absence of the Bishop, his eligibility to the office of Elder shall run from the time of his election to the office of a Deacon.

SECTION XVI.

The Election of Traveling Deacons, and their Duty.

Quest. 1. How is a Traveling Deacon constituted?

Answ. By the election of a majority of the Annual Conference, and the laying on of the hands of a Bishop.

Quest. 2. What is the duty of a Traveling Deacon?

Answ. 1. To administer Baptism, and to solemnize Matrimony.

2. To assist the Elder in administering the Lord's Supper.

3. To do all the duties of a Traveling Preacher.

N. B. Whenever a Preacher on trial shall be appointed by a Bishop to a mission, or a chaplaincy in the army or navy, or in hospitals or prisons, he may, if elected by an Annual Conference, with the approbation of a Bishop, be ordained by him before his probation ends.

No Deacon who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in cases of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*, the final determination in all such cases is with the Annual Conference.

SECTION XVII.

The Duties of those who have the Charge of Circuits or Stations.

Quest. 1. What are the duties of the Elder, Deacon, or Preacher who has the special charge of a circuit?

Pastoral Duties. *Answ.* 1. He shall have the oversight of the other preachers in his circuit or station.

2. To renew the tickets for the admission of members into love-feast quarterly.

3. To appoint all the Leaders, to change them when he sees it necessary, and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of meeting a class.

4. To receive, try, and expel members, according to the form of Discipline.

5. To hold watch-nights and love-feasts.

6. To hold quarterly meetings in the absence of the Presiding Elder.

7. To take care that every society be duly supplied with books.

8. To meet the Stewards and Leaders as often as possible. To hear reports from Leaders of any that are sick, of any that walk disorderly and

Leaders' Meeting.

will not be reprov'd, or of any that willfully neglect the means of grace.

The Leaders' Meeting may recommend proper persons for admission into full connection; to recommend proper persons for license to exhort, or for license to preach; also to hear reports from the Stewards.

9. To publicly catechise the children in the Sunday-school and at special Sunday-Schools. meetings appointed for that purpose. It shall also be the duty of each Preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his charge.

10. To form Bible classes for the larger children, youth, and adults; to attend to all the duties prescribed for the training of children in part i, chap. ii, § 2, and part v, § 2, pp. 38-40, 225-228.

11. To give an account of his circuit every quarter to his Pre- Reports. siding Elder.

12. To make a written report at each Quarterly Conference and Love-feast of the names of those who have been received into the Church or excluded therefrom during the quarter; also the names of those who have been received or dismissed by

certificate, and of those who have died or have withdrawn from the Church.

13. To lay before the Quarterly Conference, at each quarterly meeting, to be entered on its journal, a written statement of the number, state, and average attendance of the Sunday-schools in the circuit or station, and to report the same to the Annual Conference according to the form published by the Sunday-School Union of the Methodist Episcopal Church, together with the amount raised for the support of missions, and for the publication of Bibles and tracts. (See pp. 227, 228.)

14. To take an exact account of all the matters specified in part ii, chap. i, § 3, and report them to the Annual Conference, that their number may be printed in the Minutes, and also to register the marriages and baptisms.

Finance and Collections. 15. To examine the accounts of all the Stewards.

16. To appoint a person to receive the quarterly collection in the *classes*.

17. To see that *public* collections be made quarterly, if need be.

18. To encourage the support of missions* and Sunday-schools, and the publication

* Part v, § 3, pp. 230-232.

and distribution of Bibles, tracts,* and Sunday-school books, by forming societies and making collections for these objects in such way and manner as the Annual Conference to which he belongs shall from time to time direct.

19. If the Annual Conference to which he belongs should not give any directions on the subject, to take up a collection in the course of the year, or raise a subscription, as he may judge expedient, the proceeds of which shall be at his disposal for the purchase and distribution of tracts.

20. To take an annual collection in each of his appointments in behalf of the Sunday-School Union.

21. To take collections annually in each of his appointments in behalf of the Church Extension Society.

22. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each circuit and station some time previously to the sitting of the Conference; and the sums so collected shall be brought up by the delegation to the General Conference, and applied to the object herein contemplated, in proportion to the expenses of the several delegates.

* Part v, §§ 2, 4, pp. 225-228, 235.

Quest. 2. What other directions shall we give him?

Answ. Several.

1. To take a regular catalogue of the societies in towns and cities, as they live in the streets.

2. To leave his successor a particular account of the circuit, including an account of the subscribers for our periodicals.

3. To enforce vigorously, but calmly, all the rules of the society.

4. To suffer no love-feast to last above an hour and a half.

5. To warn all from time to time that none are to remove from one circuit to another without a note of recommendation from the preacher of the circuit in these words: "*A. B., the bearer, has been an acceptable member of the Methodist Episcopal Church.*" And to inform them that, without such a certificate, they will not be received into the Church in other places.

6. To recommend everywhere decency and cleanliness.

7. To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society.

8. The Preacher who has the charge of a

circuit shall appoint prayer-meetings wherever he can in his circuit.

9. Wherever it is practicable he shall so arrange the appointments as to give the Local Preachers regular and systematic employment on the Sabbath.

10. He shall take care that a fast be held in every society in his circuit on the Friday preceding every quarterly meeting, and that a memorandum of it be written on all the class papers.

11. To license such persons as he may judge proper to officiate as Exhorters in the Church, provided no person shall be so licensed without the consent of the Leaders' Meeting, or of the class of which he is a member, where no Leaders' Meeting is held; and the Exhorters so authorized shall be subject to the annual examination of character in the Quarterly Conference, and have their license annually renewed by the Presiding Elder, or the Preacher having the charge, if approved by the Quarterly Conference.

Quest. 3. What can be done to supply the circuits during the sittings of the Conferences?


Answ. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many Local Preachers and exhorters as will supply them, and let them be paid for their time in proportion to the allowance of the Traveling Preachers.

3. If Preachers and Exhorters cannot attend, let some person of ability be appointed in every society to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done let there be prayer-meetings.

N. B. The Preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud.

 For the mode of procedure in case of insolvency of members, and in settling disputes, etc., as to the payment of debts or otherwise, see part iii, chap. i, § 5, item 6.

SECTION XVIII.

Supernumerary and Superannuated Preachers.

1. A Supernumerary Preacher is one who, because of impaired health or some other disability, is temporarily unable to perform

effective work. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim on the beneficiary funds of the Church, except by vote of the Conference, and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same charge that apply to effective preachers. In case he be left without an appointment, he shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside.

2. Every Superannuated Preacher, who may reside without the bounds of the Conference of which he is a member, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he may reside; and he shall annually forward to his Conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the district, or the Preacher in charge of the circuit or station within whose bounds he may reside; without which the Conference shall not be re-

quired to allow his claim, and may locate him without his consent.

[N. B. For support of Superannuated Preachers, see part vi, chap. i, § 4.

For trial of a Superannuated Preacher, see part iii, chap. i, § 2.—ED.]

SECTION XIX.

General Directions concerning Local Preachers.

Quest. What directions shall be given concerning Local Preachers?

Answ. 1. The Quarterly Conference shall have authority to license proper persons to preach, and renew their license annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend suitable candidates to the Annual Conference for Deacons' or Elders' orders in the local connection, for admission on trial in the traveling connection; and to try, suspend, expel, or acquit any Local Preacher in the circuit or station, against whom charges may be brought. *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of a Leaders' Meeting;

and no member of the Church shall be at liberty to preach without such license. Nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and discipline.

2. Every Local Elder, Deacon, or Preacher shall be amenable to the Quarterly Conference where he resides for his Christian character and the faithful performance of his ministerial office. He shall have his name recorded on the journal of said Conference, and also enrolled on a class-paper, and shall meet in class; and in neglect of the above duties, the Quarterly Conference, if they judge it proper, may deprive him of his ministerial office. And when a preacher is located, or discontinued by an Annual Conference, he shall be amenable to the Quarterly Conference of the circuit or station where he had his last appointment.

3. Whenever any Elder, Deacon, or Preacher shall remove from one circuit or station to another, he shall procure from the Presiding Elder of the district, or from the preacher having charge, a certificate of

his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher in other places.

4. The Presiding Elders and the Preachers in charge are required so to arrange the appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

5. Whenever a Local Preacher shall have a pastoral charge, he shall hold his Church relation in said charge.

SECTION XX.

Local Preachers and their Ordination.

1. A licensed Local Preacher shall be eligible to the office of a Deacon, after he has preached four years from the time he received a regular license, and has obtained a testimonial from the Quarterly Conference, after proper examination, signed by the President, and countersigned by the Secretary; and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference.

2. A Local Deacon shall be eligible to

the office of an Elder, after he has preached four years from the time he was ordained a Deacon, and has obtained a recommendation from the Quarterly Conference of which he is a member, certifying his qualifications in doctrine, discipline, talents, and usefulness, signed by the President, and countersigned by the Secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church. The whole being examined by the Annual Conference, and if approved he may be ordained.

CHAPTER III.

STEWARDS.

Qualifications, Appointment, and Duties of Stewards.

Quest. 1. What are the qualifications necessary for Stewards?

Answ. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Quest. 2. How are the Stewards to be appointed?

Answ. The preacher having the charge of the circuit shall have the right of nomination; but the Quarterly Conference shall confirm or reject such nomination. The Stewards so appointed shall hold office for one year, but may be reappointed in like manner from year to year.

Quest. 3. What are the duties of Stewards?

Answ. To take an exact account of all the money or other provisions collected for the support of Preachers in the circuit or station, and apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether

to the preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the Preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings of their circuit, and leaders' meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; provide elements for the Lord's Supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting.

Quest. 4. To whom are Stewards accountable for the faithful performance of their duty?

Ans. To the Quarterly Conference of the circuit or station, which shall have power to dismiss or change them at pleasure.

Quest. 5. What number of Stewards are necessary in each circuit?

Ans. Not less than three nor more than nine, one of whom shall be appointed Recording Steward by the Quarterly Conference after each annual election.

PART III.

ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

BRINGING MINISTERS AND MEMBERS TO TRIAL, AND THE SETTLEMENT OF DISPUTES.

SECTION I.

The Trial of a Bishop.

Quest. 1. To whom is a Bishop amenable for his conduct?

Answ. To the General Conference, who have power to expel him for improper conduct, if they see it necessary.

Quest. 2. What provision shall be made for the trial of a Bishop, if he should be accused of immorality in the interval of the General Conference?

Answ. If a Bishop be accused of immorality, three Traveling Elders shall call upon him, and examine him on the subject; and if the three Elders verily believe that the Bishop is guilty of the crime, they shall

call to their aid two Presiding Elders from two districts in the neighborhood of that where the crime was committed, each of which Presiding Elders shall bring with him two Elders, or an Elder and a Deacon. The above-mentioned nine persons shall form a Conference, to examine into the charge brought against the Bishop; and if two thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the Bishop till the ensuing General Conference, and the districts shall be regulated in the mean time as is provided in part ii, chap. i, § 2, and part ii, chap. ii, § 14; but no accusation shall be received against a Bishop except it be delivered in writing, signed by those who are to prove the crime; and a copy of the accusation shall be given to the accused Bishop.

SECTION II.

The Method of Proceeding against accused Traveling Ministers or Preachers.

Quest. 1. What shall be done when an Elder, Deacon, or Preacher is under report of being guilty of *some crime* expressly forbidden in the word of God, as an unchris-

tian practice, sufficient to exclude a person from the kingdom of grace and glory?

Crime. *Answ.* 1. In the interval of the

Annual Conference, let the Presiding Elder, in the absence of a Bishop, call as many traveling ministers as he shall think fit, at least three; and, if possible, bring the accused and the accuser face to face; and cause a correct record of the investigation to be kept and transmitted to the Annual Conference. If the person be clearly convicted, he shall be suspended from all ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined. But if the accused be a Presiding Elder, three of the senior Preachers of his district shall inquire into the character of the report, and if they judge it necessary, call in the Presiding Elder of any adjoining district, who shall appoint a Committee of five Elders from within the bounds of the Annual Conference of which the accused is a member, and also preside at the examination.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of

the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case, the Annual Conference shall reconsider and determine the whole matter.

And if the accused be a superannuated preacher, living out of the **Superannuated** bounds of the Conference of **Preacher.**

which he is a member, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him in the same manner as if he were a member of the said Conference.

2. If the charge be preferred at the Conference, the case may be referred to a committee, in the presence of a Presiding Elder or a member appointed by the Bishop in his stead, who shall cause a faithful record of the proceedings and testimony to be laid before the Conference; on which, with such other evidence as may be admitted, the case shall be decided.

Quest. 2. What shall be done in cases of improper tempers, words, or actions?

Answ. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. **Improper conduct.**

If he be not then cured, he shall be tried at the next Annual Conference, and if found guilty and impenitent, shall be expelled from the connection, and his name so returned in the Minutes of the Conference.

Quest. 3. What shall be done when a member of an Annual Conference fails in business, or contracts debts which he is not able to pay?

Ans. Let the Presiding Elder appoint three judicious members of the **Failure in business.** Church to inspect the accounts, contracts, and circumstances of the supposed delinquent, and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer of question one of this section.

Quest. 4. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

Ans. Let the same process be observed **Heretical Doctrines.** as in case of gross immorality: but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in

public or in private, he shall be borne with, till his case be laid before the next Annual Conference, which shall determine the matter.

Quest. 5. What shall be done when a Traveling Minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

Answ. The Conference shall investigate the case, and if it appear **Unacceptable and Inefficient** that the complaint is well founded, and the accused will not voluntarily retire, the Conference may locate him without his consent.

But should the Conference having jurisdiction in any of the foregoing **Trial by Committee.** cases judge it expedient to try the accused by a select number, it may appoint not less than nine, nor more than fifteen of its members for that purpose, who, in the presence of a Bishop or a chairman, which the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings, and they shall make a faithful report of all their doings to the Secretary of the Con-

ference in writing, and deliver up to him the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial.

SECTION III.

Proceedings against Preachers on Trial.

A Preacher on trial who may be accused of crime shall be accountable to the Quarterly Conference of the circuit on which he travels. The Presiding Elder shall call a committee of three Local Preachers, who may suspend him; and the Quarterly Conference may expel him: *nevertheless*, he shall have a right to an appeal to the next Annual Conference.

SECTION IV.

The Trial of Local Preachers.

Quest. 1. What shall be done when a Local Elder, Deacon, or Preacher is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

Ans. The Preacher having charge
 Accused of shall call a committee, consist-
 crime. ing of three or more Local
 Preachers, before whom it shall be the

duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference. And the Preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear. If the accused refuse or neglect to appear before said committee, he may be tried in his absence.

And the President shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence of the trial; which minutes, when read and approved, shall be signed by the President, and also by the members of the Conference who are present, or a majority of them.*

Quest. 2. What shall be done in case of improper tempers, words, or actions?

Answ. The person so offending shall be reprehended by the Preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses.

**Improper
conduct.**

* In case of expulsion the Presiding Elder shall demand his credentials. (See pp. 129, 130.)

If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church.

Quest. 3. What shall be done when a Local Elder, Deacon, or Preacher fails in business, or contracts debts which he is not able to pay?

Ans. Let the Preacher in charge appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer to question one of this section.

SECTION V.

Trial of an Accused Member.

I. FOR IMMORAL CONDUCT.

Quest. 1. How shall an accused member be brought to trial?

Ans. Before a committee of not less than five, who shall not be members of the Quarterly Conference, (and if the preacher judge it necessary, he may select the com-

mittee from any part of the district,) in the presence of the preacher in charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. In the selection of the committee, the parties may challenge for cause.

If the accused person be found guilty by the decision of a majority of the committee, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the preacher in charge expel him.

If the accused person evade a trial, by absenting himself after sufficient notice given him, he may be tried in his absence, and if found guilty he shall be expelled.

II. NEGLECT OF THE MEANS OF GRACE.

Quest. 2. What shall we do with those members of our Church who habitually neglect the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class-meetings, and prayer-meetings?

Answ. 1. Let the Elder, Deacon, or one of the Preachers visit them whenever it is

practicable, and explain to them the consequence if they continue to neglect.

2. If they do not amend, let him who has the charge of the circuit or station bring their case before the Society, or a select number, before whom they shall have been cited to appear; and if they be found guilty of willful neglect by a decision of a majority of the members before whom their case is brought, let them be excluded.

III. IMPRUDENT CONDUCT.

But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, or disobedience to the order and discipline of the Church; first, let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

IV. FOR DISSENSION.

If a member of our Church shall be accused of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, the person so offending shall first be reprov'd by the preacher in charge, and if he persist in such pernicious practices, he shall be brought to trial, and if found guilty, expelled.

V. DISAGREEMENT IN BUSINESS AND NON-PAYMENT OF DEBTS.

Quest. 3. How shall disputes between members of our Church, concerning business transactions, be settled?

Ans. 1. On any disagreement between two or more members of our Church, concerning business transactions which cannot be settled by the parties, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by the plaintiff, and two chosen by the defendant, which four arbiters so chosen shall nominate a fifth; the five arbiters being members of our Church.

If either party refuse to abide their judg-

ment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled.

2. If any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law he shall be expelled.

VI. INSOLVENCY ON THE PART OF ANY OF OUR MEMBERS.

Quest. 4. What shall be done in cases of insolvency?

Answ. 1. The preachers who have the oversight of circuits and stations are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in our Church on any account who are found guilty of any fraud.

2. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or

three judicious members of the Church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent, and, if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and if found guilty expelled.

VII. GENERAL DIRECTIONS.

1. In all the foregoing cases of trial, witnesses from without shall not be rejected; and the testimony of an absent witness may be taken before the preacher in charge, or a preacher appointed by the Presiding Elder of the district within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony. The accused shall have the right to call to his assistance, as counsel, any member in good and regular standing in the Methodist Episcopal Church.

2. If in any of the above-mentioned cases the preacher in charge differ in judgment from the majority of the Committee concerning the guilt or innocence of the accused, he may refer the trial to the ensuing Quarterly Conference, which shall have authority to order a new trial.

3. After such forms of trial and expulsion such person shall have no privileges of society or of sacraments in our Church without contrition, confession, and satisfactory reformation.

CHAPTER II.

TRIAL OF APPEALS.

SECTION I.

*Appeals of Traveling Ministers or
Preachers.*

1. In all the above-mentioned cases of trial, and conviction,* an appeal to the ensuing General Conference shall be allowed, if the condemned person signify his intention to appeal, at the time of his condemnation, or at any time thereafter when he is informed thereof.

2. The General Conference may try appeals from members of Annual Conferences who may ^{Trial by} ^{Committee.} have been censured, suspended, expelled, or located without their consent, by a committee embracing not less than fifteen of its members, nor more than one member from each delegation, who, in the presence of a Bishop presiding, and one or more of the Secretaries of the Conference keeping a faithful record of all the proceedings had, shall have full power to hear

* See section ii. pp. 111-116.

and determine the case, subject to the rules and regulations which govern the said Conference in such proceedings, and the records made and the papers submitted in such trials shall be presented to the Conference, and be filed and preserved with the papers of that body.

3. It shall be the duty of the Secretary of the Annual Conference carefully to preserve the minutes of the trial, whether taken before a Committee or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications; which minutes and documents only, in case of an appeal from the decision of an Annual Conference, shall be presented to the General Conference in evidence on the case.

And in all cases, when an appeal is made, and admitted by the General Conference, the appellant shall either state personally, or by his representative, (who shall be a member of the Conference,) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defense without interruption. After which the representatives of the Annual Conference from whose decision the

appeal is made shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the Conference or Committee on the case shall decide. And after such form of trial and expulsion, the person so expelled shall have no privileges of society or sacraments in our Church without confession, contrition, and satisfactory reformation.

SECTION II.

Appeals of Local Preachers.

In case of condemnation, the Local Preacher, Deacon, or Elder shall be allowed to appeal to the next Annual Conference, provided that he signify to the Quarterly Conference his determination to appeal; in which case the President shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, Deacon, or Elder, so appealing, may appear: and the said Annual Conference, by committee, as in the case of accused Traveling Preachers, or in full session, shall judge, and finally determine from the minutes of the said trial, so laid before them.

SECTION III.

Appeal of Members.

If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances,* that justice has not been done, he shall be allowed an appeal to the next Quarterly Conference: except such as absent themselves from trial, after sufficient notice is given them; and the Preacher in charge shall present exact minutes of the evidence and proceedings of the trial to the Quarterly Conference, from which minutes the case shall finally be determined.

* See pp. 118-123, § 5.

CHAPTER III.

RESTORATION OF CREDENTIALS OF ORDINATION.

SECTION I.

Credentials of those who have been Traveling Preachers.

WHEN any Traveling Elder or Deacon is deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference who may have admitted him on trial, recommending to the Annual Conference of which he *was* a member formerly, the restoration of his credentials, the said Conference may restore them.

SECTION II.

Credentials of Local Preachers.

When a Local Elder, or Deacon, shall be expelled, the Presiding Elder shall require

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of him the credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President, and countersigned by the Secretary of the Quarterly Conference, his credentials may be restored to him.

PART IV.
THE RITUAL.

I.

The Order of Baptism.

I. THE MINISTRATION OF BAPTISM
TO INFANTS.

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following :

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively member* of the same.

Then shall the Minister say.

Let us pray.

Almighty and everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom: and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: We beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him*; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world, that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.

Amen.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this holy sacrament; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the parents [or guardians] as follows :

Dearly beloved; Forasmuch as *this child* is now presented by you for Christian baptism, *you* must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature

and end of this holy sacrament. And that *he* may know these things the better, *you* shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word and the public and private worship of God; and further, ye shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to *his* soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do *you* therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the people stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark, [Ch. x, ver. 13-16.]

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the Child,

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Minister offer the following prayer, the people kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant

unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that, when *he* has glorified thee in *his* generation, and has served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let thy loving mercy and compassion descend upon these, thy servant and handmaid, the parents [or guardians] of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the first-born in heaven, through the

merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary prayer.

Then shall be said, all kneeling,

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

II. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God:—I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and being received into Christ's holy Church, may continue lively *members* of the same.

Then shall the Minister say,

Let us pray.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we

call upon thee for *these persons*; that *they*, coming to thy holy baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Minister shall say,

Hear the words of the Gospel, written by St. John, [Ch. iii, ver. 1-8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto

him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the persons to be baptized on this wise :

Well beloved, who *have* come hither, desiring to receive holy baptism, you have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in His holy word to grant all those things that we have prayed for: which promise He for His part will most surely keep and perform.

Wherefore after this promise made by

Christ, *you* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments.

Then shall the Minister demand of each of the persons to be baptized,

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ His only-begotten Son our Lord? and that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead and buried: that He rose again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church,* the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say,

O merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy,

* The one universal Church of Christ.

O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each person to be baptized: and shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary prayer.

II.

Reception of Members.

FORM FOR RECEIVING PERSONS INTO
THE CHURCH AFTER PROBATION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister addressing the congregation, shall say,

DEARLY BELOVED BRETHREN,—The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy, one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is

only those that “be planted in the house of the Lord, that shall flourish in the courts of our God.” Its more particular *duties* are, to promote peace and unity; to bear one another’s burdens; to prevent each other’s stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are, peculiar incitements to holiness from the hearing of God’s word and sharing in Christ’s ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism and have been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

*Then addressing the applicants for admission,
the Minister shall say :*

Dearly beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with His own blood. We rejoice in the grace of God vouchsafed unto you in that He has called you to be His *followers*, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions :

Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Answ. I do.

Have you saving faith in the Lord Jesus Christ?

Answ. I trust I have.

Do you believe in the doctrines of Holy Scripture, as set forth in the Articles of Religion of the Methodist Episcopal Church?

Answ. I do.

Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answ. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel, and the various benevolent enterprises of the Church?

Answ. I will.

Then the Minister, addressing the Church, shall say :

Brethren, you have heard the responses given to our inquiries. Have any of you reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the candidates :

We welcome you to the communion of the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship;

and may God grant that you may be a faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary prayer.

III.

The Lord's Supper.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

The Elder shall say one or more of these sentences, during the reading of which the persons appointed for that purpose shall receive the alms for the poor :

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi, 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matt. vii, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of

heaven; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore him fourfold. [Luke xix, 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. ix, 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi, 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for them-

selves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. vi, 17-19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Heb. vi, 10.]

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. [Heb. xiii, 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John iii, 17.]

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. xix, 17.]

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. [Psa. xli, 1.]

*After which the Elder shall give the following
INVITATION, the people standing :*

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and

not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort: and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general confession be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people devoutly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy

upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that we may live and grow thereby; and that, being washed through His most precious blood, we may evermore dwell in Him, and He in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth :

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of His precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these memorials

of the sufferings and death of our Saviour Jesus Christ, may be partakers of His most blessed body and blood; who, in the same

(¹) *Here the elder may take the plate of bread into his hand.* night that he was betrayed, took bread; (¹) and when He had given thanks, He broke it, and gave it to

His disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(²) *Here he may take the cup in his hand.* Likewise after supper He took (²) the cup; and when He had given

thanks, He gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the Minister receive the communion in both kinds, and proceed to deliver the same to the other Ministers, (if any be present :) after which, he shall say :

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels,

and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

The Minister shall then proceed to administer the communion to the people in order, into their uncovered hands. And when he delivereth the bread, he shall say :

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communed, the elder may consecrate more, by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the people kneeling and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth :

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in His blood, we and thy whole Church may obtain remission of our sins, and all other benefits of His death. And here we offer and present unto thee,

O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we adore thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. And receive us at last, through the riches of thy grace, into the joy of thine eternal kingdom, where we may reign with thee, world without end. *Amen.*

Then the elder, if he see it expedient, may put up an extemporary prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B. If the elder be straitened for time, he may omit any part of the service, except the Invitation, the Confession, and the prayer of Consecration.

IV.

Form of Solemnization of Matrimony.

[The parts in brackets throughout may be used or not, at discretion.]

At the day and time appointed for solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand, and the woman on the left, the minister shall say :

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony ; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church ; which holy estate Christ adorned and beautified with His presence, and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men ; and therefore is not by any to be

entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the persons that are to be married, he shall say:]

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.]

If no impediment be alleged, then shall the minister say unto the man,

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health: and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health: and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

[*Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:*

I, M., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.]

Then shall the minister say :

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman; whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[If the parties desire it, the man shall here hand a ring to the minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the minister,

With this ring I thee wed, and with my worldly goods I thee endow, in the name

of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

Then shall the minister join their right hands together, and say :

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the minister shall add this blessing :

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then shall the minister offer the following prayer :

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman,

and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon these persons the riches of Thy grace, sanctify and bless them, that they may please Thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the minister may use extemporary prayer.

Then the minister shall say,

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us

our trespasses, as we forgive them that trespass against us;—and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

V.

Order for the Burial of the Dead.

The minister, going before the corpse, shall say :

I AM the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die. [John xi, 25, 26.]

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. [Job xix, 25-27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away : blessed be the name of the Lord. [1 Tim. vi, 7 ; Job i, 21.]

*At the grave, when the corpse is laid in the earth,
the minister shall say :*

Man that is born of a woman hath but a short time to live, and is full of misery. He

cometh up, and is cut down like a flower :
he fleeth as it were a shadow, and never
continueth in one stay.

In the midst of life we are in death : of
whom may we seek for succor, but of thee,
O Lord, who for our sins art justly dis-
pleased ?

Yet, O Lord God most holy, O Lord most
mighty, O holy and most merciful Saviour,
deliver us not into the bitter pains of eternal
death.

Thou knowest, Lord, the secrets of our
hearts ; shut not thy merciful ears to our
prayers, but spare us, Lord most holy, O
God most mighty, O holy and merciful
Saviour, thou most worthy Judge eternal,
suffer us not at our last hour for any pains
of death to fall from thee.

*Then, while the earth shall be cast upon the body ;
by some standing by, the minister shall say :*

Forasmuch as it hath pleased Almighty
God, in his wise providence, to take out of
the world the soul of the departed, we
therefore commit *his* body to the ground ;
earth to earth, ashes to ashes, dust to dust ;
looking for the general Resurrection in the
last day, and the life of the world to come,
through our Lord Jesus Christ ; at whose

second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said :

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors.

Then shall the minister say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when

we shall depart this life we may rest in Him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

VI.

Forms of Ordination.

I. THE FORM OF CONSECRATING BISHOPS.

The Collect.

ALMIGHTY GOD who by thy Son Jesus Christ didst give to thy holy apostles, elders, and evangelists, many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders

The Epistle. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto

them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi, 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matt. xxviii, 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by two Elders unto the Bishop, saying,

We present unto you this holy man to be consecrated a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them :

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following :

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy Church : mercifully behold this thy servant now called to the work

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and ministry of a bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be consecrated:

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answ. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all

doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will so do, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly,

righteously, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answ. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answ. I will so do, by the help of God.

The Bishop. Will you be faithful in ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Answ. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answ. I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
 Thy blessed unction from above
Is comfort, life, and fire of love.
 Enable with perpetual light
The dullness of our blinded sight ;
 Anoint and cheer our soiled face
With the abundance of thy grace ;
 Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.
 Teach us to know the Father, Son,
And thee of both to be but one ;
 That through the ages all along,
This may be our endless song :
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,

Lord, hear our prayer. .

Answ. And let our cry come unto thee.

Bishop.

Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and

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reigneth, one God, world without end.
Amen.

*Then the Bishop and Elders present shall lay
their hands upon the head of the elected person,
kneeling before them, the Bishop saying,*

The Lord pour upon thee the Holy Ghost
for the office and work of a bishop in the
Church of God now committed unto thee
by the authority of the Church through the
imposition of our hands, in the name of the
Father, and of the Son, and of the Holy
Ghost. *Amen.* And remember that thou
stir up the grace of God which is in thee;
for God hath not given us the spirit of fear,
but of power, and love, and of a sound
mind.

*Then the Bishop shall deliver him the Bible,
saying,*

Give heed unto reading, exhortation, and
doctrine. Think upon the things contained
in this book. Be diligent in them, that the
increase coming thereby may be manifest
unto all men. Take heed unto thyself, and
to thy doctrine; for by so doing thou shalt
both save thyself and them that hear thee.
Be to the flock of Christ a shepherd, not a
wolf: feed them, devour them not. Hold

up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the bishop shall administer the Lord's Supper to the newly consecrated bishop and other persons present.]

Then shall be said the following prayers :

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, and in purity: that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God

with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

II. THE FORM OF ORDAINING ELDERS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people,

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received

into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be said the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocence of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv, 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth

them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the

Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

*And that done, the Bishop shall say unto them
as hereafter followeth:*

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord, to teach and to premonish, to feed, and provide for the Lord's family, to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his

death, and for whom he shed his blood. The Church whom you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be

occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and

studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties: ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Answ. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said

Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answ. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answ. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Answ. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answ. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answ. I will apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answ. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answ. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work

which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the persons to be ordained Elders all kneeling,) Veni, Creator Spiritus, the Bishop beginning, and the Elders and others that are present answering by verse, as followeth :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
 Thy blessed unction from above
Is comfort, life, and fire of love.
 Enable with perpetual light
The dullness of our blinded sight ;
 Anoint and cheer our soiled face
With the abundance of thy grace ;
 Keep far our foes, give peace at home ;
Where thou art Guide no ill can come.
 Teach us to know the Father, Son,
And thee of both to be but one ;
 That through the ages all along,
This may be our endless song :
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

*That done, the Bishop shall pray in this wise,
and say,*

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that

we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority as an elder in the Church, to preach the word of God, and to administer the holy sacraments in the congregation.

Then the Bishop shall say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in

the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

* * * [If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used: first that for deacons, then that for elders. The epistle shall be Ephes. iv, 7 to 13, as before in this office: immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1-16, as before in this office; they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

III. THE FORM OF ORDAINING DEACONS.

[When the day appointed by the bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

After which, one of the elders shall present unto the Bishop the persons to be ordained deacons, and their names being read aloud, the Bishop shall say unto the people :

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle :

The Collect.

Almighty God, who by thy divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocence of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever. *Amen.*

The Epistle. 1 Tim. iii, 8-13.

Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the hus-

bands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following :

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answ. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answ. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Answ. I will.

The Bishop. It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and ex-

pound the Holy Scriptures; to instruct the youth, and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel.

Luke xii, 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the benediction shall be said these Collects following :

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into

the office of Deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

VII.

Laying a Corner-Stone.

FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

The Minister, standing near the place where the stone is to be laid, shall say unto the Congregation.

DEARLY BELOVED, We are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that, wherever two or three are gathered in His name, there is He in the midst of them. And in all ages His servants have separated certain places for His worship; as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which He filled with the glory of His presence before all the people. We are now assembled to lay the corner-stone of a new house

for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 959-963 be sung.

Then shall the Minister say,

Let us pray.

Most glorious God, the heaven is Thy throne and the earth is Thy footstool: what house then can be builded for Thee, or where is the place of Thy rest? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto Thy holy name that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house for Thy worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name: and we pray Thee, to continue Thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy

work, until this habitation of Thy house shall be completed, and ready for dedication to Thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of Thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when Thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for Thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of Thy blessed Name; through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship Thee in the temple here to be builded, may so serve and please Thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy places, made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for Thou art our God in whom we trust. And when we shall cease to pray unto Thee on earth, may we, with all those who in like manner have erected such places to Thy name, and with

all thy saints and redeemed ones, eternally praise Thee for all Thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech Thee, for the sake of Thy dear Son, and to Thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and people may read it in alternatè verses ; the parts in italics to be read by the people.

Psalm cxxxii.

Lord, remember David, and all his afflictions :

How he sware unto the Lord, and vowed unto the mighty God of Jacob ;

Surely I will not come into the tabernacle of my house, nor go up into my bed ;

I will not give sleep to mine eyes, or slumber to my eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles : we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness ;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion ; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision :

I will satisfy her poor with bread.

I will also clothe her priests with salvation :

And her saints shall shout aloud for joy.

There will I make the horn of David to bud :

I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

The Lesson. 1 Cor. iii, 9-23.

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy,

which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the minister, standing by the stone, exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Almanac for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, after which the Minister may deposit the box in the stone and cover it: and the stone shall be laid and adjusted by the Minister, assisted by the builder.

Then shall the Minister say,

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary prayer, the Lord's Prayer, and the Benediction.

VIII.

Form for the Dedication of a Church.

*The Congregation being assembled in the Church,
the Minister shall say,*

DEARLY BELOVED, The Scriptures teach us that God is well pleased with those who build Temples to His name. We have heard how He filled the Temple of Solomon with His glory, and how in the Second Temple He manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that He will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his Name, that this godly undertaking hath been so far completed; and in prayer for His further blessing upon all who have been engaged therein, and upon all who shall hereafter worship His name in this place.

Let one of the Hymns 964-971 be sung, and extemporary prayer be offered, the congregation all kneeling.

Then shall the Minister, or some one appointed by him, read

The First Lesson. 2 Chron. vi, 18-33.

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built? Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

If a man sin against his neighbor, and an oath be laid upon him to make him swear,

and the oath come before thine altar in this house ; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head ; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee ; and shall return and confess thy name, and pray and make supplication before thee in this house ; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee ; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them ; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk ; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew,

locusts, or caterpillars: if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house, then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

The Second Lesson. Heb. x, 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns 964-971 be sung, after which the Minister shall deliver a Sermon suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately ; the parts in italics to be read by the Congregation.

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together ;

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem :

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the altar, and one of them, or some one in their behalf, say unto the Minister,

We present unto you this building, to be dedicated as a Church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following

DECLARATION.

Dearly beloved, It is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed His servants in their holy enterprise of erecting this Church, we dedicate it to His service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Methodist Episcopal Church. And, as the dedication of the Temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated, that

they may be renewed after the image of Christ. To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To Him may our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom. And that He may graciously accept this our solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer.

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and

minds sanctified, they may always perform a service acceptable to thee ; through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance ; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come unto this place of Thy rest, Thou and the ark of Thy strength. Let thine eye be open toward this house day and night ; and let thine ears be ready toward the

prayers of Thy children which they shall make unto Thee in this place: and whensoever Thy servants shall make to Thee their petitions here, do Thou hear them from Heaven, Thy dwelling place, the throne of the glory of Thy kingdom; and when Thou hearest, forgive. And grant, O Lord, we beseech Thee, that here and elsewhere Thy ministers may be clothed with righteousness, and Thy saints rejoice in Thy salvation. And may we all, with Thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The services to conclude with Doxology and Benediction.

PART V.

EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

SECTION I.

Education.

Quest. How shall the Church provide for the higher education of her youth?

Answ. 1. It is recommended that wherever practicable, each Conference have at least one academy or seminary under its direct supervision; and that such institutions confine themselves to their legitimate sphere of duties.

2. It is also recommended that, as a general thing, not less than four Conferences unite in the support of a college or university; and the Conferences are earnestly advised not to multiply schools, especially of this higher grade, beyond the wants of the people or their ability to sustain them.

3. All these schools are, to a certain extent, beneficiary institutions. The academy must be furnished

Endowment.

with buildings and apparatus by the benevolence of the Church. The college must, in addition to these, have such endowments as shall yield a regular income sufficient to meet its current expenses; and, that our people may be properly instructed in this matter, it shall be the duty of each preacher in charge to preach on the subject of education once a year, to diffuse information by the distribution of tracts, or otherwise, and especially to call the attention of our wealthy members and friends to the duty of making liberal donations and bequests to this object. It is also recommended that each Conference take up annually a collection to aid the work of education.

4. It is advised that educational societies for the aid of poor young men **Educational Societies.** be established, in connection with each of our colleges and biblical institutes, or Annual Conferences.

SECTION II.

Sunday-schools and the Instruction of Children.

Quest. 1. What shall we do for the moral and religious instruction of our children?

Answ. 1. It shall be the duty of each

Committee on Sunday-Schools. Presiding Elder to bring the subject of Sunday-schools before the First Quarterly Conference of each year; and said Quarterly Conference shall proceed to appoint a committee of not less than three nor more than nine, to be called the Committee on Sunday-Schools, of which the preacher in charge shall be the chairman, whose duty it shall be to aid the preacher in charge and the officers of the Sunday-schools in procuring suitable teachers, in promoting, in all proper ways, the attendance of children on our Sunday-schools and on our regular public worship, and in raising money to meet the expenses of the Sunday-schools of the charge.

It shall be the duty of the preacher in charge, aided by the superintendent and the Committee on Sunday-Schools, to decide as to what books shall be used in our Sunday-schools. (See pp. 55, 56, ans. 8.)

2. It shall be the special duty of the preachers having charge of circuits or stations, with the aid of the other preachers and the Committee on Sunday-Schools, to form Sunday-schools in all our congregations where ten children can be collected for

Duty of Preachers in charge.

that purpose; and to engage the co-operation of as many of our members as they can, and to visit the schools as often as practicable; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months; and to form Bible classes wherever they can, for the instruction of youth and adults; and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose.

3. It shall be the duty of our preachers to enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrine and duties of our holy religion, to see that our catechisms be used as extensively as possible in our Sunday-schools and families, to preach to the children, and publicly catechise them in the Sunday-schools, and at public meetings appointed for that purpose.

4. It shall be the duty of every preacher, in his pastoral visits, to pay special attention to the children, to speak to them personally and kindly on the subject of experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord

in baptism as early as convenient. (See pages 23, 38-40, and p. 97.)

5. Each preacher in charge shall lay **Sunday-School Reports.** before the Quarterly Conference, to be entered on its journal, the number, state, and average attendance of the Sunday-schools and Bible classes in his charge, (page 98,) and the extent to which he has preached to the children and catechised them, and make the required report on Sunday-schools to his Annual Conference.*

SECTION III.

The Support of Missions.

1. The support of missions is committed to the Churches, congregations, and societies as such.

2. It shall be the duty of each Annual **Duty of Annual Conferences.** Conference, where missions have been or are to be established, to appoint a standing committee, (which shall keep a record of its doings, and report the same to its Conference,) whose duty it shall be, in conjunction with the President of the Conference, to make

* Constitution for Sunday-School Societies, see Appendix, page xix.

an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to Preachers and their families from year to year: for which amount the President of the Conference for the time being shall draw on the treasurer of the society in quarterly installments.

3. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent society.

4. Each Annual Conference shall designate the month or months in which the public collections and contributions for missions shall be taken within its bounds.

5. It shall be the duty of each Presiding Elder to bring the subject of **Duty of Presiding Elders.** our missions before the Quarterly Conference of each circuit and station within his district at the last Quarterly Conference in each year; and said Conference shall proceed to appoint a committee, of not less than *three* nor more than *nine*, (of which the Preacher in charge shall be

chairman,) to be called the Committee on Missions, whose duty it shall be to aid the Preacher in charge in carrying into effect the disciplinary measures for the support of our missions.

6. It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his district; and in order thereto, he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of missions during the preceding quarter, and particularly whether the Sunday-schools have been organized into Missionary Societies.

7. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence in the Church and congregation.

8. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to institute a monthly missionary prayer-meeting, or lecture, in each society, or Church and congregation, wherever practicable, for the purpose of imploring the Divine blessing on missions; for the diffusion of missionary intelligence, and to

afford an opportunity for voluntary offerings to the missionary cause.

9. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to appoint missionary collectors, and furnish them with suitable books and instructions, that they may call on each member of the society, or Church and congregation, and on other persons, at their discretion, for his or her annual, semi-annual, quarterly, monthly, or weekly contributions for the support of missions. Said collectors shall make monthly returns (unless otherwise instructed by the committee) to the Preacher in charge, or to the Missionary Treasurer of the Church, if there be such treasurer appointed by the Committee on Missions. Such returns shall be fairly entered in a book, which the committee shall provide, together with collections and contributions received from other sources. Such entries shall set forth the name of each collector, the real or assumed names of the contributors to each collector, with the amount contributed by each.

10. Each Preacher in charge shall report at Conference, to the Executive Committee, or Board of Managers of the Conference

Missionary Society, a plain transcript of the record of the returns provided for in item nine, comprehending the name of each collector in his charge, and the name, real or assumed, of each contributor to each collector, that they may be by said Executive Committee, or Board of Managers, properly arranged by districts, and by charges, for publication in the Annual Report of the Conference Missionary Society; together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns, and such publication, not to be advisable.

11. It shall be the duty of the Preacher in charge, with the aid of the Committee on Missions, to present once in the year to the Societies, or the Churches and congregations, the cause of missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the pastor and the Committee on Missions, with this injunction, that the pastor shall preach, or cause to be preached on the occasion, one or more sermons; and with the recommendation that one whole Sab-

bath-day be given to the cause, on this annual presentation of missions, in our principal Churches and congregations.

12. It is earnestly recommended that each Sunday-school in our Churches and congregations be organized into a Missionary Society, under such rules and regulations as the pastor, the superintendent, and teachers may prescribe.

**Sunday-School
Missionary
Society.**

13. The President of the Conference, at each session, shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate, and said officers shall cause timely notice of such sermon to be published abroad.

**Conference Mis-
sionary Sermon.**

14. When the character of the Presiding Elder is under examination, the Bishop shall ask him whether the provisions of the Discipline for the support of missions have been carried out on his district; and when the character of a Preacher in charge is examined, inquire of him what amount has been raised on his charge for missions.

**Examination of
Character.**

15. The Corresponding Secretary of the

Missionary Society of the Methodist Episcopal Church shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select.

16. Any Annual Conference may, at its option, by a vote of two thirds of its members, assume the responsibility of supporting such missions, already established within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work;" and for this purpose it shall be at liberty to organize a Conference Domestic Society, with branches; *provided*, such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline. *Provided, also*, that in case more funds shall be raised for such missions than are needed, the surplus shall be paid over to the Treasurer of the Parent Society of the Methodist Episcopal Church, at New York, to be appropriated to such mission or missions, under the care of the Society, as may be designated by said Conference.

SECTION IV.

Printing and Circulation of Religious Tracts.

Provision is made for the publication at the Book Concern of cheap books and tracts in our own and foreign languages. For the duties of the Editor of Tracts and Corresponding Secretary of the Tract Society, see part v, § 5. Our Tract Society is designed to aid in the diffusion of religious knowledge by the circulation of our evangelical publications.

1. It is recommended to our people everywhere to form Tract Societies, auxiliary to the Tract Society of the Methodist Episcopal Church.

2. It is recommended to preachers in charge to make annually, in their several congregations, collections in behalf of the Tract Society of the Methodist Episcopal Church.

3. It shall be the duty of each Presiding Elder to bring the Tract cause before the first Quarterly Meeting Conference of each year, in each circuit and station within his district, and said Conference shall appoint a committee whose duty it shall be to devise and execute plans for local Tract distribution.

SECTION V.

*Printing and Circulating Books, Tracts,
and Periodicals.*

1. The principal establishments of the Book Concern shall be in the cities of New York and Cincinnati; the Agents of our principal establishments at New York and Cincinnati, and the Editors of our books and periodicals, to be elected by the General Conference; and there shall be such other establishments as the General Conference may deem expedient.

2. There shall be an Agent and an Assistant Agent to conduct the Agents at New York. Book Concern at New York, both of whom shall be chosen from among the Traveling Preachers, and shall be members of such Conferences as they may, with the approbation of the Bishops, select.

3. The Agents shall have authority to regulate the publications and all other parts of the business of the Concern, except what belongs to the editorial departments, as the state of the finances will admit, and the demands may require. It shall be their duty to send an exhibit of the state of the Book Concern at New

York to each session of the Annual Conferences, and report quadrennially to the General Conference.

4. They shall publish such books and tracts as are recommended by the General Conference, and may, if approved by the Editors, publish such as are recommended by the Book Committee at New York, or recommended by an Annual Conference; and they may reprint any book or tract which has been once approved and published by us, when in their judgment, and in the judgment of the Editors, the same ought to be reprinted; or they may publish any new work which may be approved by the Editors.

5. There shall be an Editor of the Methodist Quarterly Review and general books, and an Editor for the ^{Editors.} Christian Advocate and Journal, and an Editor of the Northern Christian Advocate, who, if chosen from among the Traveling Preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select. There shall be an Editor at New York of Sunday-School and Tract Publications, whose duty it shall be, in consultation with the Book Agents, to superintend all such publications issued at

our Book Room, and to have charge of the Sunday-School Advocate or other Sunday-school and Tract periodicals; and he shall be subject to the same regulations and restrictions which govern the other Editors in New York. The Editor of Sunday-school publications shall also be the Corresponding Secretary of our Sunday-School Union and of the Tract Society.

6. The Book Committee at New York **Book Committee** shall consist of nine Travel-
at New York. ing Preachers,* to be chosen by the General Conference. During the interval of the General Conference they shall have power to fill any vacancy that may occur in their own body. It shall be the duty of the Book Committee to examine into the condition of the Book Concern, including the Northern Christian Advocate, to inspect the accounts of the Agents, and make a report thereof yearly to all the Annual Conferences, and to the General Conference. They shall also attend to such matters as may be referred to them by the Editors or Agents for their action or counsel. And they shall have power to suspend an Editor or Agent from his official relation as such, if they

* See Appendix, p. xxiii.—Ens.

judge it necessary for the interests of the Church and the Concern. And a time shall be fixed, at as early a day as practicable, for the investigation of the official conduct of the said Editor or Agent, at which two or more of the Bishops shall be requested to attend; and by the concurrence of the Bishops present, and of a majority of the Committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee, and two or more of the General Superintendents, as soon as practicable, to provide for such vacancy until the next General Conference.

7. There shall be an Agent and an Assistant Agent to conduct the ^{Agents at} Western Book Concern in Cin- ^{Cincinnati.} cinnati, to be chosen from among the Traveling Preachers, who shall manage the business in the western country, so as to co-operate with the Agents at New York, and shall be members of such Conferences as they may, with the approbation of the Bishops, select.

(1.) They shall have authority to pub-

lish any book or tract which has been previously published by the Agents at New York, when in their judgment, and in the judgment of the Book Committee, the demand for such publication will justify, and the interests of the Church require it. *Provided*, they shall not reprint our large works, such as the Commentaries, quarto Bible, Wesley's and Fletcher's Works, or any other work containing more than seven hundred pages. And the Agents at New York shall fill the orders for the Agents at Cincinnati for the plates of such books or tracts; and when the Agents at New York are about to issue any new work of less than seven hundred pages, they shall, when practicable, give notice to the Agents at Cincinnati, and furnish, if ordered by them, duplicate plates, which with the above, shall be at cost.

(2.) They shall publish such books and tracts as are recommended to them for publication by the General Conference; and they may publish any new work which shall be approved by the Editors; and may publish any work recommended by the Book Committee at Cincinnati, or by an Annual Conference, if approved by the Editors.

(3.) Printed sheets ordered by the Agents from New York shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent., discount from the retail prices; and those ordered from Cincinnati to New York to be sent on the same terms, the agency sending the books to be charged with the expense of transportation.

(4.) It shall be the duty of the Agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the Annual Conferences, and report quadrennially to the General Conference.

(5.) The Agents of this establishment shall remit to the Agents at New York during the current year as largely and as frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also pay one third of the salaries and traveling expenses of the Bishops, and also the same proportion of all other appropriations made by the said General Conference, unless otherwise ordered by said Conference.

(6.) There shall be an Editor of the Ladies' Repository, general books and tracts, except those in the German language, and an Editor of the Western,

Editors.

Northwestern, and Central Christian Advocates, who, if chosen from among the Traveling Preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select.

(7.) There shall be an Editor in the German department, who shall have charge of the Christian Apologist and Sunday-School Bell, and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the Agents as above, for publication in the German language.

(8.) The Book Committee of this department of the Book Concern at Cincinnati. shall consist of twelve Traveling Ministers,* to be chosen by the General Conference, whose powers and duties in reference to this establishment, embracing the Northwestern Christian Advocate, published at Chicago, Illinois, and the Central Christian Advocate, published at St. Louis, Missouri, shall be the same as those of the Book Committee at New York in relation to the Concern there.

8. Every Annual Conference shall appoint a committee, who, in the absence of the Agent,
 Debts to the Book Concern.

* See Appendix, page xxiv.—Eds.

shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same.

Every Presiding Elder, Minister, and Preacher shall do everything in his power to recover all debts due to the Concern, for books or periodicals, within the bounds of his charge. If any person, Preacher or member, be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts.*

9. There shall also be published the Pittsburgh Christian Advocate at ^{Publishing} Pittsburgh, Pa.; the Pacific ^{Committees.} Christian Advocate in Portland, Oregon; and the California Christian Advocate at San Francisco, California: for each of which there shall be an Editor, who, if chosen from among the Traveling Preachers, shall be a member of such Conference as he may, with the approbation of the Bishop, select. There shall also be for each of these papers a separate Publishing Committee, whose duties shall be similar with regard to them

* Members of Annual Conferences indebted to the Book Concern. (See page 254.)

to those of the Book Agents and Book Committees at New York and Cincinnati in relation to the publications under their care, so far as they may be applicable to the establishments under their supervision.

10. The Publishing Committee of the Pittsburgh Christian Advocate shall consist of three members from the Pittsburgh Conference, two from the Erie Conference, and two from West Virginia Conference, to be chosen by the General Conference.

11. The Publishing Committee of the Pacific Christian Advocate shall consist of five members of the Oregon Conference, to be chosen annually by said Conference.

The Publishing Committee of the California Christian Advocate shall consist of five members of the California Conference, to be chosen annually by said Conference.

12. The Publishing Committee in each of these establishments shall keep an account of the receipts and expenditures for the paper, correspond with the Agents at New York, hold all moneys, after defraying current expenses, subject to their order, and shall report annually on the state of the establishment to their Conference, and to the Agents at New York. And whenever it shall be found that such papers do not

fully support themselves, with such aid as may have been allowed them, it shall be the duty of the Publishing Committees to discontinue them.

13. There shall be a depository of our books at Pittsburgh, Pennsylvania; at Boston, Massachusetts; ^{Depositories.} and at Buffalo, New York; furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday-school books, and Tracts, to be sold for the Concern on the same terms as at New York. *Provided*, that there shall not be more than fifteen thousand dollars' worth at Pittsburgh, nor more than ten thousand dollars' worth at Boston. There shall also be a depository at Chicago, Illinois, and one at St. Louis, Missouri, to be supplied by the Agents at Cincinnati.

14. The expenses incident to the transportation, management, and sale of our books at these depositories having been met out of the sales, according to an arrangement with the Agents, the net proceeds shall be forwarded to said Agents as fast as possible.

15. Full statements shall be made to the Agents semi-annually, at dates fixed by

them, of the amount of sales and of expenses; distinguishing cash sales from those on credit. And, also, annual statements shall be made of the amount of stock.

16. If it shall appear to the Agents that the business at either of the depositories is not well managed, or that remittances are not duly made, they shall immediately correct the error complained of; or, with the concurrence of the Book Committee, cause the affairs of the Depository to be wound up.

17. No books shall *hereafter* be sold on commission, either from New York, Cincinnati, or any other depository or establishment under our direction.

Salaries. 18. The salaries of the Editors and Agents at New York, and the Editor of the Northern Christian Advocate, shall be fixed by the Book Committee at New York. The salaries of the Agents and Editors at Cincinnati, and the Editors at Chicago and St. Louis, shall be fixed by the Book Committee of the Western Book Concern. And the salaries of the Editors of the papers at Pittsburgh, Pa, Portland, Oregon, and San Francisco, Cal., shall be fixed by the Publishing Committees having charge of those papers respectively.

19. The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient Traveling Preachers and their families, the widows and orphans of Preachers, etc. The Book Agents shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw that year; and each Conference may draw for its proportionate part on any person who has book money in hands, and the drafts, with the receipt of the Conference thereon, shall be sent to the Book Agents, and be placed to the credit of the person who paid the same.

Profits.

20. The Annual Conferences are affectionately and earnestly requested not to establish any more Conference papers; and where such papers exist, they may be discontinued when it can be done consistently with existing obligations.

Miscellaneous.

21. Any Traveling Preacher who may publish any work or book of his own, shall be responsible to his Conference for any obnoxious matter or doctrine therein contained.

22. No Editor, Agent, or Clerk employed in the Book Concern, or in any department belonging to it, shall be allowed in any case to publish or sell books as his own private property, or employ his time for other parties.

SECTION VI.

The Chartered Fund.

Quest. 1. What further provision shall be made for the distressed Traveling Preachers, for the families of Traveling Preachers, and for the Superannuated and Worn-out Preachers and the widows and orphans of Preachers?

Ans. There shall be a **Stock Funded.** Chartered Fund, to be supported by the voluntary contributions of our friends: the principal stock of which shall be funded under the direction of trustees chosen by the General Conference, and the interest applied under the direction of the General Conference, according to the following regulations, namely:

Regulations. 1. The Elders, and those who have the oversight of circuits, shall be collectors and receivers of subscriptions, etc., for this fund.

2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general Book Agents, who shall pay it to the trustees of the fund; otherwise it shall be brought to the ensuing Annual Conference.

3. The interest shall be divided into fifty-four parts, and each of the Annual Conferences shall have authority to draw one fifty-fourth part out of the fund; and if in one or more Conferences a part less than one fifty-fourth be drawn out of the fund in any given year, then in such case or cases, the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund such surplus of the interest which has not been applied by the former Conferences; and the Bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from Conference to Conference.

4. All drafts on the Chartered Fund shall be made on the President of the said fund, by order of the Annual Conference, signed by the President, and countersigned by the Secretary of the said Conference.

5. The money subscribed for the Chartered Fund may be lodged, on proper

securities, in the States respectively in which it has been subscribed, under the direction of deputies living in such States respectively; *provided* such securities and such deputies be proposed as shall be approved of by the trustees in Philadelphia; and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the trustees.

Quest. 2. How shall vacancies in the Board of Trustees of the Chartered Fund be filled?

Ans. The Board of Trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

PART VI.

TEMPORAL ECONOMY.

CHAPTER I.

SUPPORT OF MINISTERS.

SECTION I.

The Support of Bishops, and the Families of Deceased Bishops.

Quest. WHAT provision shall be made for the support of the Bishops, and the widows and children of deceased Bishops?

Answ. It shall be the duty of the Book Committee at New York to make an estimate of the amount necessary to furnish a competent support to each Bishop residing east of the Alleghany Mountains, considering the number and condition of his family, and the amount necessary to assist the widows and children of deceased Bishops residing within the same territory; and it shall be the duty of the Book Committee at Cincinnati to make a similar estimate with regard to the Bishops, and the widows and children of Bishops residing west of the Alleghany Mountains, and the Bishops are authorized to draw on the Book Con-

cern for said amount, and also for their traveling expenses. The Bishop presiding at an Annual Conference, within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on the Book Concern for such amount as may be estimated as aforesaid.

SECTION II.

The Presiding Elder's Support.

Quest. How shall the Presiding Elders be supported?

Answ. There shall be annually, in every district, a meeting composed of one steward from each circuit and station, to be selected by the Quarterly Conference, whose duty it shall be, with the advice of the Presiding Elder, (who shall preside in such meeting,) to make an estimate of the amount necessary to furnish a comfortable support to the Presiding Elder, and to apportion the same, including house rent and traveling expenses, among the different circuits and stations in the district, according to their several ability; and in all cases the Presiding Elder shall share with the preachers in his district in proportion with what they have respectively received; but if there be a surplus of money raised for the support

of the preachers in one or more of the circuits or stations in his district, he shall receive such surplus, provided he do not receive more than his allowance.

SECTION III.

Support of Ministers and Preachers.

1. It shall be the duty of the Quarterly Conference of each circuit and station at the session immediately preceding the Annual Conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the preachers, make an estimate of the amount necessary to furnish a comfortable support to the preacher or preachers stationed among them, taking into consideration the number and condition of the family or families of such preacher or preachers, which estimate shall be subject to the action of the Quarterly Conference, and the stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately.

2. Whenever a member of an Annual Conference **Member applying for Location.**

applies for a location, it shall be asked in all cases, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof, to the payment of said debt.

3. When a member of an Annual Conference is accused of crime in the interval of his Conference session and is suspended by a committee, and subsequently convicted by his Conference and expelled, his claim upon the funds of the Conference shall cease from the time of his suspension.

When Claim ceases.

SECTION IV.

Support of Superannuated Preachers.

It shall be the duty of the Quarterly Conference of each charge within whose bounds a superannuated preacher, or the widow or child of a deceased preacher may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such preacher,

widow, or child in obtaining a comfortable support, and such estimate shall be sent up to the Annual Conference with which the claimant may be connected, and subject to the action of said Annual Conference.

SECTION V.

Local Preachers to have an Allowance in certain Cases.

1. Whenever a Local Preacher fills the place of a Traveling Preacher by the approbation of the Presiding Elder, he shall be paid for his time a sum proportional to the allowance of a Traveling Preacher; which sum shall be paid by the circuit at the next quarterly meeting, if the Traveling Preacher whose place he filled up were either sick or necessarily absent; or, in other cases, out of the allowance of the Traveling Preacher.

**Claim of Local
Preachers as a
Supply.**

2. If a Local Preacher be distressed in his temporal circumstances on account of his service in the circuit, he may apply to the Quarterly Conference, who may give him what relief they judge proper, after the allowance of the Traveling Preachers and of their wives, and all other regular allowances, are discharged.

**Local Preachers
in Embarrassed
Circumstances.**

CHAPTER II.

RAISING SUPPLIES—PARSONAGES.

SECTION I.

Methods for Raising Annual Supplies for the Propagation of the Gospel, and making up the Allowance of Preachers.

1. THE more effectually to raise the amount necessary to meet the above-mentioned allowances of the effective Ministers and Preachers, let there be made weekly class collections in all our societies where it is practicable; and in such circuits and stations where the stewards approve, large classes may be divided into two or three financial classes, to consist of not more than twelve members and a collector appointed by the preacher, (by and with the advice and consent of the stewards,) whose duty it shall be to collect weekly, monthly, or quarterly, as the case may be determined, from each member of the class what they agree to pay, and the money when collected shall be paid regularly to the class-leader, to be brought up by him to the leaders'

meeting or Quarterly Conference, as the case may be.

2. To provide to meet the claims that may be presented and determined at the Annual Conference, every Preacher shall make an annual collection in every congregation of his charge, and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing Annual Conference.

3. Let the annual produce of the Chartered Fund and Book Concern.

Fund, as divided among the several Annual Conferences, be applied with the above contributions, but so as not to militate against the rules of the Chartered Fund, and also the annual dividend arising from the profits of the Book Concern. Out of the money so collected and brought to the respective Annual Conferences, let the various allowances agreed upon in accordance with the provisions of part vi, ch. i, pp. 251-255.

4. Effective men who have Preachers who not been able to obtain their have not obtained Allowance. allowance from the people

where they have labored may present a claim to the Conference, to be paid out of the money at the disposal of the Confer-

ence, and such claim may be paid, or any part thereof, as the Conference may determine. In no case, however, shall the Church or Conference be holden accountable for any deficiency, as in the case of debt.

Fund. 5. Every Annual Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a fund, if they judge it proper, subject to their own control, and under such regulations as their wisdom may direct, for the relief of the distressed traveling and superannuated preachers, their wives, widows, and children; and it shall be the duty of each Annual Conference to take measures *from year to year* to raise money in every circuit and station within its bounds for those purposes.

SECTION II.

Building and Renting Houses for the use of Traveling Preachers.

Quest. What advice or direction shall be given concerning the building or renting of dwelling-houses for the use of the married Traveling Preachers?

Ans. 1. It is recom- **Building and Furn-**
mended by the General **ishing Houses.**
Conference to the Traveling Preachers to
advise our friends in general to purchase a
lot of ground in each circuit, and to build
a Preacher's house thereon, and to furnish
it with, at least, heavy furniture.

2. The General Conference recommend
to all the circuits, in cases where they are
not able to comply with the above request,
to rent a house for the married Preacher
and his family, (when such are stationed
upon their circuits respectively,) and that
the Annual Conferences do assist to make
up the rents of such houses as far as they
can, when the circuit cannot do it.

The Stewards of each **Duty of Stewards.**
circuit and station shall
be a standing committee (where no trust-
ees are constituted for that purpose) to
provide houses for the families of our mar-
ried Preachers, or to assist the Preach-
ers to obtain houses for themselves when
they are appointed to labor among them.

3. It shall be the duty of the **Duty of Presid-**
Presiding Elders and Preach- **ing Elders.**
ers to use their influence to carry the above
rules respecting building and renting houses
for the accommodation of Preachers and

their families into effect. In order to this, each Quarterly Conference shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the Preachers and Presiding Elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

CHAPTER III.

CHURCHES AND CHURCH PROPERTY.

SECTION I.

Building Churches.

Quest. 1. Is anything advisable in regard to building churches?

Answ. 1. Let all our churches be built plain and decent, and with free seats wherever practicable; but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally exe-

Church Debts.

cuted; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

In all cases where debts for building houses of worship have been, or may be, incurred contrary to, or in disregard of, the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts: except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.

Conveyance. 3. In future we will admit no charter, deed, or conveyance for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church as shall from time to time be

duly authorized by the General Conference of the ministers of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the Discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

SECTION II.

Trustees—Their Appointment, Duties and Responsibilities.

Quest. How shall trustees be constituted for our Church property, and what shall be their duties?

Ans. 1. Each board of trustees shall consist of not less than three, nor more than nine persons, each of whom shall be not less than twenty-one years of age, and a majority of whom shall be members of the Methodist Episcopal Church.

2. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed.

3. Where no such specific requirement is made, they shall be elected annually, by the fourth Quarterly Conference of the

Circuit or station, upon the nomination of the preacher in charge, or the Presiding Elder of the District. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect; and all trustees shall hold their office until their successors are elected.

4. In States and Territories where an option is given as to the mode of election, the one or the other may be pursued; and all these provisions shall apply both to the creation of new boards and to the filling of vacancies, whether for houses of worship or dwellings for the preachers.

Provided, nevertheless, That if the said trustees, or any of them, or their **Relief of Trustees.** successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they, the said trustees, or their successors, be obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises, or by selling the said premises, after notice given to the Pastor or Preacher who has the oversight of the congregation attending Divine service on the said prem-

ises, if the money due be not paid to the said trustees, or their successors, within one year after such notice given: and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the Steward or Stewards of the society belonging to or attending Divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said Steward or Stewards, shall be at the disposal of the Quarterly Conference; which said Quarterly Conference shall dispose of the said money according to the best of their judgment, for the use of the said society.

5. No person who is a trustee shall be ejected while he is in joint security for money, unless **Joint Security.** such relief be given him as is demanded, or the creditor will accept.

6. The Board of Trustees of every circuit or station shall be responsible to the Quarterly Conference of said circuit **Trustees Responsible to Quarterly Conference.** or station, and shall be required to present a report of its acts during the preceding year.

SECTION III.

Form for Conveyance of Church Property.

Quest. What shall be done for the security of our Church property?

Form of Conveyance for Churches. *Ans.* 1. In all conveyances of ground for the erection of houses of worship, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust that said premises shall be used, kept, maintained and disposed of as a place of Divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the Discipline, usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situate." *

2. In all conveyances of ground for the erection of dwelling houses for the use of the preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place:

Form of Conveyance for Parsonages.

* See pp. 262, 263, paragraph 3.—Eds.

“In trust that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America, who may, from time to time, be stationed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situate.”

3. In all other parts of such conveyances, as well as in their attestation, **Conformity to State Laws.** acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the several States and Territories in which the property may be situated, so as to secure the ownership of the premises *in fee simple*.

4. Whenever it shall become necessary for the payment of debts, or **Sale of Church Property.** with a view to reinvestment, to make a sale of church property that may have been conveyed to trustees for either of the foregoing purposes, said trustees or their successors may, upon application to the Quarterly Conference, obtain an or-

der—a majority of all the members of such Quarterly Conference concurring, and the Annual Conference consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary ; and said trustees, so authorized, may proceed to sell and convey said property : *provided*, that in all such cases the proceeds of the sale, after the payment of debts, if any, shall be applied to the purchase or improvement of other property for the same uses, and deeded to the Church in the same manner prescribed above.

SECTION IV.

Trusteeship.

Quest. What shall be done for the better security of donations, bequests, grants, etc., made for benevolent purposes to the Methodist Episcopal Church in the United States of America ?

Answ. 1. The General Conference shall
Board of appoint and perpetuate a Board
Trustees. of Trustees composed of ministers and laymen, consisting of not less than five nor more than nine, who shall be invested with corporate powers, and shall be authorized to receive and

hold in trust for the benefit of the Methodist Episcopal Church, under the direction of the General Conference, any and all donations, bequests, grants, etc., made to the Methodist Episcopal Church, not specially designated or directed, but simply made to the "Methodist Episcopal Church in the United States of America."

2. When any such donation, bequest, grant, etc., is made to the Church, it shall be the duty **Duty of Preachers in charge.** of the preacher in the bounds of whose charge it occurs to give an early notice thereof to the Board, who shall proceed without delay to take possession of the same according to the provisions of their charter.

3. The Board shall make a faithful report of their doings, and of the **Report of Trustees.** funds or property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church, and all donations thus reported and received shall be disposed of by order of the General Conference for the benefit of the Methodist Episcopal Church in the United States of America.

CHAPTER IV.

BOUNDARIES.

SECTION I.

Boundaries of the Annual Conferences.

1. BALTIMORE CONFERENCE shall be composed of the Baltimore, Washington, Potomac, Winchester, Rockingham, Roanoke, and Lewisburgh Districts, as they existed at the adjournment of 1857, the line through the city of Baltimore being the following, namely: Leaving the line of the Patapsco River and Jones's Falls at Monument-street, and along that street to Eutaw-street; down Eutaw-street to Ross-street; thence along Ross-street to Dolphin-street; thence along Dolphin-street to Grundy-street; out Grundy-street to the City line, and along the line of the City Corporation to Jones's Falls; Emory and Whatcoat Stations being exceptions, and belonging to East Baltimore Conference.

2. BLACK RIVER CONFERENCE shall include, together with Rose Circuit, that part of the State of New York west of Troy Conference not embraced in the East

Genesee Conference, as far south as the Erie Canal, and all the societies on the immediate banks of the canal, except Utica, Canastota, Montezuma, and Port Byron.

3. CALIFORNIA CONFERENCE shall embrace all the State of California lying west of the western summit of the Sierra Nevada Mountains, and also the Sandwich Islands.*

4. CENTRAL GERMAN CONFERENCE shall comprise the German work at present connected with the Cincinnati, North Ohio, and Southeastern Indiana Conferences.

5. CENTRAL ILLINOIS CONFERENCE shall embrace all that part of the State of Illinois north of the Illinois Conference and south of the following line, namely: Beginning on the Mississippi River at Meredosia, down said Meredosia to its mouth; thence easterly to Center School-house, so as to embrace Center Society in Central Illinois Conference; thence to the mouth of Mud Creek, on Green River; up said river to the mouth of Coal Creek; thence up said Creek to the Rock Island and Chicago Railroad; thence with said Railroad to Lasalle; thence with Illinois River to the mouth of Kankakee River; thence with

* The German work in California shall remain in its present form.—See Jour. 1864, p. 197.—Eds.

said river to the Indiana State line, so as to embrace the city of Peru, Lasalle Station, and Utica.

6. CENTRAL OHIO CONFERENCE shall be bounded by a line commencing at the northwest corner of the State of Ohio; thence East by the north line of the State to a point north of the mouth of Sandusky River; thence south to the mouth of Sandusky River, excluding Port Clinton Circuit; thence up said river to Upper Sandusky, excluding Tiffin City, and including Fremont and Upper Sandusky; thence along the Pittsburgh, Fort Wayne, and Chicago Railroad to Crestline, including Bucyrus Station and Crestline; thence along the Cleveland, Columbus, and Cincinnati Railroad by the curve, to Delaware, leaving Cardington and Galion in Central Ohio Conference, and so much of the town of Delaware as lies on the east side of the Olentangy River, in North Ohio Conference; thence along the said railroad to the north line of the Ohio Conference; thence west along the north line of the Ohio and Cincinnati Conferences to the west line of the State, thence north along the west line of the State to the place of beginning.

7. CINCINNATI CONFERENCE shall com-

mence at the mouth of Ohio Brush Creek, and shall be bounded on the south by the Ohio River, and on the west by the Indiana State line to the southern bounds of the Central Ohio Conference, at the Southwest corner of Dark County; thence easterly along said line, so as to exclude the Sidney and Delaware Districts of the Central Ohio Conference, to the boundary of the Ohio Conference at its junction with the southern line of the Central Ohio Conference; thence in a southeasterly direction with said western line of the Ohio Conference to the place of beginning.

8. COLORADO CONFERENCE shall include the Territory or State of Colorado.

9. DELAWARE CONFERENCE of Colored Members shall embrace the territory north and west of the Washington Conference.

10. DES MOINES CONFERENCE shall include all that part of the State of Iowa not included in the Iowa and the Upper Iowa Conferences.

11. DETROIT CONFERENCE shall include all that part of the State of Michigan lying east of the principal meridian line, and also the upper peninsula.

12. EAST BALTIMORE CONFERENCE shall embrace the territory belonging to the Bal-

timore Conference previous to its division in 1857 not included in the present bounds of the Baltimore Conference, excepting Asbury and Orchard-street Station, and Baltimore City Mission and Finchburgh Church, which shall belong to the Baltimore Conference, and including Laporte Circuit.

13. EAST GENESEE CONFERENCE shall contain all that part of the State of New York west of the Black River, Oneida, and Wyoming Conferences, and east of Genesee River, including the whole of the city of Rochester, together with so much of the State of Pennsylvania as is included in the Troy District.

14. EAST MAINE CONFERENCE shall embrace that part of the State of Maine not included in the Maine Conference.

15. ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth of Cataraugus Creek; thence up said creek to the village of Gowanda, leaving said village in the Genesee Conference; thence to the Alleghany River at the mouth of Tunungwant Creek; thence up said creek southward to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the head of

Mahoning Creek; thence down said creek, exclusive of the Milton Society, but including Finley Society in the Punxsutawny Circuit, and Putneyville in the Bethlehem Circuit, to the Alleghany River; thence across said river in a northwesterly direction to the Western Reserve Line, including the north part of Butler County and Newcastle, and also including Petersburg; thence west to the Ohio Canal; thence along said canal to Lake Erie, including Akron and all of Cleveland lying east of the Cuyahoga River.

16. GENESEE CONFERENCE shall include all that part of the State of New York west of the East Genesee Conference, except so much as is embraced in the Erie Conference, and also so much of the State of Pennsylvania as is embraced in the Olean District.

17. There shall be an Annual Conference in Germany, to be denominated the MISSION CONFERENCE OF GERMANY AND SWITZERLAND, embracing also the missions in France and Switzerland where the German language is spoken, which Conference shall possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to the General

Conference, and of drawing its Annual dividend from the avails of the Book Concern and the Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

18. ILLINOIS CONFERENCE shall include that part of Illinois not included in the Southern Illinois Conference south of the following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads, leaving Mackinaw Circuit in the Central Illinois Conference; thence to the southwest corner of Iroquois County; thence east to the Indiana State line, leaving the Western charge in Bloomington in the Central Illinois Conference.

19. There shall be an Annual Conference in the northwest provinces of India, to be denominated the INDIA MISSION ANNUAL CONFERENCE, embracing the ancient kingdom of Oude, and the country of Rohilcund on the west of Oude, and lying between the river Ganges on the south and the Himalaya Mountains on the north, which Conference shall with the concurrence of the

presiding bishop, possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to General Conference, and of drawing its annual dividend from the avails of the Book Concern and Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

20. INDIANA CONFERENCE shall be bounded as follows, namely: Beginning at the mouth of Silver Creek, on the Ohio River; thence with the said creek to the Jeffersonville Railroad; thence by said railroad to Rockford; thence by the east fork of White River to Columbus; thence by the Madison and Indianapolis Railroad to Franklin; thence by the Plank Road to the bluffs of White River; thence north by said river to the Donation Line of Indianapolis; thence east by said line to Meridian-street; thence north by said street to its intersection with Market-street; thence west by Market-street to the Donation Line; thence south by said Donation Line to the National Road; thence by the National Road west to the Greencastle State Road, one and a half miles west of Stilesville; thence with the said State Road to the town plat of Greencastle; thence due south to Seminary-street, in-

cluding Simpson Chapel, in Greencastle, together with lot No. 153; thence due south to the southern border of the College grounds, upon a line equally dividing the College Campus and building; thence due west to the Walnut fork of Eel River; thence down said river to its intersection with the National Road; thence with said road to the western line of the State, including all the towns on the National Road west of Indianapolis, in the Indiana Conference, except Terre Haute; thence by the State line to the mouth of the Wabash River; thence by the State line to the mouth of Silver Creek, the place of beginning.

21. IOWA CONFERENCE shall be bounded as follows, namely: Commencing at Davenport, on the Mississippi River; thence down said river to the south line of the State of Iowa: thence west along said State line to the southwest corner of Appanoose County; thence north to the south side of Marshall County, leaving the town of Knoxville in the Iowa Conference; thence along the south line of Marshall County due east to the Iowa River; thence down said river to Iowa City; thence along the railroad to Davenport, leaving Davenport and Iowa

City in the Upper Iowa Conference, and all intermediate places in the Iowa Conference.

22. KANSAS CONFERENCE shall embrace the State of Kansas.

23. KENTUCKY CONFERENCE shall include the State of Kentucky, excepting so much of said State as is embraced in the West Virginia Conference.

24. There shall be an Annual Conference on the Western Coast of Africa, to be denominated the LIBERIA MISSION ANNUAL CONFERENCE, possessing all the rights, powers, and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of drawing its Annual dividend from the avails of the Book Concern and of the Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

25. MAINE CONFERENCE shall include that part of the State of Maine lying west of the Kennebeck River, from its mouth to the Great Bend below Skowhegan, and of a line running from thence north to the State line, (including Skowhegan and Augusta Stations in Maine Conference,) and that part of New Hampshire lying east of the White Hills and north of the waters

of the Ossipee Lake and the town of Gorham.

26. MICHIGAN CONFERENCE shall include all that part of the State of Michigan lying in the lower Peninsula west of the principal meridian line.

27. MINNESOTA CONFERENCE shall embrace the State of Minnesota.

28. MISSOURI AND ARKANSAS CONFERENCE shall embrace the States of Missouri and Arkansas.

29. NEBRASKA CONFERENCE shall embrace the Territory or State of Nebraska.

30. NEVADA CONFERENCE shall be bounded west by the west summit of the Sierra Nevada Mountains, embracing all of Nevada and Utah Territories, and that part of New Mexico west of the Rocky Mountains.

31. NEWARK CONFERENCE shall include all that part of the State of New Jersey not included in the New Jersey Conference; Staten Island, and so much of the States of New York and Pennsylvania as is now included in the Paterson and Newton Districts, excepting Sloatsburgh Church and Narrowsburgh Station.

32. NEW ENGLAND CONFERENCE shall include all the State of Massachusetts lying east of the Green Mountains not embraced

in the New Hampshire and Providence Conferences.

33. NEW HAMPSHIRE CONFERENCE shall include all the State of New Hampshire not embraced in the Maine Conference, and that part of the State of Massachusetts northeast of the Merrimac River.

34. NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Beginning with Raritan Bay, and running up said bay and river to New Brunswick; thence along the turnpike road in a direct line to Lambertville, on the Delaware, including the City of New Brunswick and Lambertville Station.

35. NEW YORK CONFERENCE shall consist of the territory now included in the New York, Poughkeepsie, Newburgh, Prattsville, Ellenville, and Rhinebeck Districts.*

36. NEW YORK EAST CONFERENCE shall consist of the New York East, the Bridgeport, New Haven, and Long Island Districts, including in the City of New York all those charges lying east of a line run-

* The German work in the New York Conference shall remain for the present as it now is. See Journal, 1864.—Eds.

ning through the Third Avenue, Bowery, Chatham-street, and Broadway.

37. NORTH INDIANA CONFERENCE shall include all of Northeastern Indiana bounded north by Michigan, east by Ohio, including Union City; south by the National Road, and west by the Michigan Road as far north as South Bend; thence down St. Joseph River to the Michigan State line; also the town of Logansport, all towns on the National Road east of Indianapolis, and so much of the City of Indianapolis within the Donation as lies north of Market-street and east of Meridian-street.

38. NORTH OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio, east by the Erie and Pittsburgh Conferences, on the south by the Ohio Conference, and on the west by the Central Ohio Conference.

39. THE NORTHWESTERN GERMAN CONFERENCE shall comprise the German work at present connected with the Rock River and Minnesota Conferences, and the Galena District of the Upper Iowa Conference.

40. NORTHWEST INDIANA CONFERENCE shall embrace all of Northwest Indiana bounded north by the State and Lake of Michigan, east by the Michigan Road and

St. Joseph River, south by Indiana Conference, and west by the State of Illinois; also the City of Terra Haute, with so much of the City of Indianapolis within the Donation as lies north of Market-street and west of Meridian-street, with all towns on the Michigan Road except Logansport.

41. NORTHWEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin lying north and west of a line beginning on the Mississippi River, on the north line of Township Fourteen (14) north; thence east on said line to the east line of Range One (1) east, including the Glendale Charge; thence north on said Range line to the State line.

42. OHIO CONFERENCE shall commence at the southeast corner of the North Ohio Conference, and thence south, following the course of the Muskingum River, including the City of Zanesville and the Town of Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County, leaving Sinking Spring Circuit west of said line, and Bethesda and Rapid Forge societies, with Staunton and Bloomsburgh Circuits east of said line, except Fairfield, which shall be left west of said

line; thence northwest to the western boundary of said County of Fayette; thence in a due north direction to the southern boundary of Central Ohio Conference, leaving Vienna Circuit west of said line; thence east with the southern line of Central Ohio Conference in part, and of the North Ohio Conference, to the place of beginning, leaving so much of the Marysville Circuit, including Marysville, as lies north of the Springfield, Mount Vernon, and Pittsburgh Railroad, in the Central Ohio Conference, and retaining Milford in the Ohio Conference; and thence along the south line of the Central Ohio Conference, including St. Paul's Charge, in Delaware, and Stratford Circuit in the Ohio Conference, leaving, however, the Ohio Wesleyan University within the bounds of the Central Ohio Conference.

43. ONEIDA CONFERENCE shall include that part of the State of New York south of the Black River Conference, and east of Cayuga Lake, and north of a line running east from Newfield to Ithaca; thence following the Cattskill turnpike to Greene; thence following the same line of road through Masonville to the New York Conference, including all the charges on said

line, excepting Lisle and Whitney's Point charge; and thence on the southwest line of the Troy Conference to the Erie Canal.

44. OREGON CONFERENCE shall embrace the State of Oregon and Washington Territory.

45. PHILADELPHIA CONFERENCE shall include the eastern shore of Maryland and Virginia, the State of Delaware, and all that part of Pennsylvania lying between the Susquehanna and Delaware Rivers, except so much as is in East Baltimore, Wyoming, and Newark Conferences, including Naglesville in Philadelphia Conference.

46. PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference, on the east by a line running along the top of the Alleghany Mountains to the southern line of the State of Pennsylvania, exclusive of the New Washington Circuit; thence west along the line of the West Virginia Conference to the Ohio River; thence down said river to the mouth of the Muskingum River; thence up said river, exclusive of the towns Marietta and Zanesville, to the Tuscarawas River; thence up said river, including the town of Massillon, to the line of the Erie Conference.

47. PROVIDENCE CONFERENCE shall in-

clude that part of the State of Connecticut lying east of Connecticut River, all the State of Rhode Island, with Millville and Blackstone in Massachusetts, and also that part of the State of Massachusetts lying southeast of a line drawn from the northeast corner of the State of Rhode Island to the mouth of the Neponset River, which line shall so run as to leave Walpole Station, Foxborough, and Quincy Point within the bounds of the New England Conference.

48. ROCK RIVER CONFERENCE shall embrace all the north part of the State of Illinois north of the Central Illinois Conference.

49. SOUTHEASTERN INDIANA CONFERENCE shall include all of Southeastern Indiana bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference, with so much of the City of Indianapolis within the Donation as lies south of Market-street and east of Meridian-street, and all the towns and societies on the line between Indiana and Southeastern Indiana Conference.

50. SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line, namely : Beginning at the mouth of the Illinois River ;

thence up said river to the northwest corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving Hillsborough Station in the Illinois Conference; thence east through Fayette and Effingham Counties to the northeast corner of Jasper County; thence with the north line of Jasper and Crawford Counties to the Wabash River.

51. SOUTHWESTERN GERMAN CONFERENCE shall comprise the German work at present connected with the Illinois, Southern Illinois, and Kansas Conferences, and the Burlington German District of the Upper Iowa Conference.

52. TROY CONFERENCE shall include the Troy, Albany, (including Richmondville and Fort Plain Stations,) Saratoga, Poultney, and Plattsburgh Districts.

53. UPPER IOWA CONFERENCE shall be bounded as follows, to wit: Beginning at the northeast corner of the State; thence down the Mississippi River to Davenport; thence westward by the line of the Iowa Conference to the southeast corner of Story County; thence due north to the State line; thence east along the State line to the place of beginning.

54. VERMONT CONFERENCE shall include

the State of Vermont, exclusive of that part embraced in the Troy Conference.

55. WASHINGTON CONFERENCE of Colored Members shall embrace Western Maryland, the District of Columbia, Virginia, and the territory south.

56. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of the Pennsylvania line; thence along said line to the northeast corner of Ohio County, Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuits; thence the most direct way to Short Creek, so as to include the Short Creek and Liberty Circuit; thence down said creek to the Ohio River; thence down said river to the mouth of Little Sandy River; thence up said river so as to include all that part of Kentucky lying east of said river in the Guyandotte District. On the south and east it shall be bounded by the Baltimore Conference to the Pennsylvania State line; thence westward by said line to the place of beginning.

57. WEST WISCONSIN CONFERENCE shall include all the southwestern portion of the State of Wisconsin not included in the Wisconsin and Northwest Wisconsin Conferences.

58. WISCONSIN CONFERENCE shall be bounded on the north by the upper peninsula of Michigan, on the east by Lake Michigan, on the south by Illinois State line, and on the west by a line beginning at the southeast corner of Greene County, and running north on the Range line, between Ranges Nine (9) and Ten (10) east, to the north line of Town Twenty (20;) thence west on said line to the east line of Range One (1) east; thence north on said line to the State line.

59. WYOMING CONFERENCE shall include the southern part of the State of New York not included in the Oneida, East Genesee, and New York Conferences, together with that part of Pennsylvania bounded on the west by the East Genesee, including all the territory east of the Susquehanna, south by the East Baltimore, Philadelphia, and Newark Conferences, including Narrowsburg, and east by the Newark and New York Conferences.

The first part of the century was marked by the reign of Elizabeth I, who was crowned in 1558. Her reign was a period of great religious and political change. The English Reformation was completed, and the Church of England was established. Elizabeth's foreign policy was aimed at maintaining a balance of power in Europe, and she was successful in doing so. Her reign was also a period of great literary and artistic achievement, with the works of Shakespeare and the Elizabethan poets. The second part of the century was marked by the reign of James VI and I, who was crowned in 1603. His reign was a period of religious and political conflict, with the English Civil War and the execution of Charles I. The third part of the century was marked by the reign of William and Mary, who were crowned in 1689. Their reign was a period of great political and religious change, with the establishment of the Bill of Rights and the Act of Toleration. The fourth part of the century was marked by the reign of George I, who was crowned in 1714. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The fifth part of the century was marked by the reign of George II, who was crowned in 1727. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The sixth part of the century was marked by the reign of George III, who was crowned in 1760. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The seventh part of the century was marked by the reign of George IV, who was crowned in 1820. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The eighth part of the century was marked by the reign of William IV, who was crowned in 1830. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The ninth part of the century was marked by the reign of Victoria, who was crowned in 1837. Her reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union. The tenth part of the century was marked by the reign of Edward VII, who was crowned in 1901. His reign was a period of great political and religious change, with the establishment of the Hanoverian dynasty and the Act of Union.

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APPENDIX.

ORDERS AND RESOLUTIONS OF THE GENERAL CONFERENCE.

Complaints against Bishops.

Whereas, it appears that individuals sometimes forward to the General Conference complaints against the administration of the Bishops without due notice being given them; and

Whereas, we consider that our superintendents should be apprised of these proceedings beforehand in writing; therefore,

Resolved, That, in the judgment of this General Conference, it is improper for such complaints to be made without due notice being furnished to the Bishops in writing.—*Journal*, 1860, p. 231.

Whereas, under the rule which says, "A Bishop shall decide all questions of law in an Annual Conference subject to an appeal to the General Conference," a custom has grown up of evoking episcopal decisions touching the administration of the Discipline outside of the Annual Conferences; and

Whereas, the opinions of the Bishops, given in writing in the intervals of the Annual Conferences, are sometimes regarded as decisions of law, binding in the administration of Discipline ; and

Whereas, these decisions and opinions are sometimes in conflict with each other, springing up from questions growing out of peculiar and ever varying circumstances ; and

Whereas, it is the judgment of this Conference that the use made of the rule aforesaid was not intended by the General Conference which established it, that General Conference intending it for the administration of the conferences, and not of the individual pastors ; therefore,

1. *Resolved*, That every administrator of the Discipline is responsible to the proper authorities for his administration of the rules of the Church, and may not plead episcopal decisions as law.

2. *Resolved*, That while the counsels of our superintendents are to be highly respected, and to be considered of great value in the administration of Discipline, their decisions are not to be regarded as having the force of *law* outside of the Annual Conferences.—*Journal*, 1860, p. 428.

The Rights of Transferred Preachers.

When a Preacher is transferred from one Conference to another, his rights, privileges,

and responsibilities in the Conference to which he is transferred shall date from the date of his transfer, unless it be especially provided otherwise by the Bishop by whom the transfer is made.

But it will not be lawful for him to vote twice on the same Constitutional Question, or be counted twice in the same year as the basis of the Election of Delegates to the General Conference, nor vote for delegates to the General Conference in any Conference where he is not counted as a part of the basis of representation.—*Appendix, Journal*, 1860, p. 364.

Chairman not to charge Committees.

Resolved, That it is the judgment of this General Conference that in all trials of preachers, whether by Committee or before a Conference, and in all appeals, it is improper for the Presiding Elder or Chairman of the Committee, or other party presiding at the trial, to deliver after the pleadings a charge to the Committee explaining the evidence and setting forth the merits of the case.—*Appendix, Journal*, 1860, p. 363.

The Right of a President to Adjourn a Conference—To refuse to put a Motion, etc.

The President of an Annual or a Quarterly Meeting Conference has the right to adjourn the Conference over which he presides when

in his judgment all the business prescribed by the Discipline to such Conference shall have been transacted; *provided*, that, if an exception be taken by the Conference to his so adjourning it, the exception shall be entered upon the Journals of such Conference.—*Journal*, 1840, p. 121.

When a Bishop presiding in an Annual Conference decides a question of law by request of the Conference, if a motion is made which would reverse the decision of the Bishop, under the plea that the Conference has the right to apply the law in the case, should the motion be put, and the Conference be allowed to set aside the law under the pretense of applying it?

Answer. No. When a question of law has been decided by a Bishop in an Annual Conference, that decision cannot be reversed or set aside except by the action of the ensuing General Conference, to which body an appeal may be taken by the Annual Conference or by any member thereof.—*Journal*, 1860, p. 297.

If a motion is made in an Annual or Quarterly Conference, which, if passed, would be a positive violation of Discipline, should the President put the motion and allow the Discipline to be set aside, or what should he do?

Answer. He should refuse to put the motion.—*Journal*, 1860, p. 297.

The President of an Annual or a Quarterly Meeting Conference has the right to decline putting the question on a motion, resolution, or report when, in his judgment, such motion, resolution, or report does not relate to the proper business of a Conference; *provided*, that in all such cases the President, on being required by the Conference to do so, shall have inserted in the Journals of the Conference his refusal to put the question on such motion, resolution, or report, with his reason for so refusing; *and provided*, that when an Annual Conference shall differ from the President, on a question of law, they shall have a right to record their dissent on the Journals, provided there shall be no discussion on the subject.—*Journal*, 1840, p. 121.

Conferences in all Cases of Appeal to send forward the Documents, etc.

Resolved, That the Liberia Annual Conference, as well as every other Conference, is directed, in all cases of the condemnation or censure of any of its members, to send forward to the General Conference the minutes and documents of the trial.—*Journal*, 1860, p. 203.

Rights of Quarterly Conferences in a Certain Case.

Question. In case a Quarterly Conference recommend the renewal of the license of an

exhorter, is the Presiding Elder under obligation to renew the license?

Answer. He is.—*Journal*, 1860, pp. 228, 229.

Presiding Elder's Duty in Relation to the General Missionary Committee.

Resolved, That the Presiding Elders in the Annual Conferences be requested to furnish to the member of the General Missionary Committee, appointed to represent the Mission Districts within which they labor, a written statement of the condition of the Missions within their bounds, and their pecuniary wants, prior to the annual meeting of the Committee.—*Journal*, 1860, p. 295.

Receiving or Expelling Members improperly. Its Influence on the Relations of Parties, etc.

If a preacher in charge of any work receive a person into the Church contrary to the Discipline, can the Annual Conference correct the administration, and declare that the person, having been received contrary to Discipline, is therefore not a member?

Answer. No. This question was decided by the General Conference of 1852 by the adoption of the following resolution:

Resolved, That when an Annual Conference decides that a preacher having charge has received or expelled a member contrary to the Discipline, the decision does not exclude the

member so received, but restores the member so expelled. (General Conference Journal, page 73.)—*Journal*, 1860, p. 297.

When a member is expelled from the Church, and complaint is made against the administrator to his Annual Conference for maladministration, and the Conference decide that the person was expelled contrary to Discipline, what is the relation of the member expelled from the Church? Does the act of the Annual Conference restore the character of the member, so that the charges on which he was expelled are so annulled that the preacher may legally give him a letter before said charges are disposed of by trial or withdrawn?

Answer. The act of the Annual Conference does not restore his character, but simply his membership, and when so restored he is placed in the position which he occupied before he was tried; that is, he is an accused member, and hence the preacher is not at liberty to give him a certificate of membership.—*Journal*, 1860, p. 298.

**Irregularity in the reception of a Member is not
a Bar to Trial.**

May a person who has not been formally received into full connection in the Church, but has for a term of years enjoyed all the privileges of a member, and is supposed by the

preacher in charge and society to be a member, plead the fact of his non-reception as a bar to proceedings in case of alleged immorality?

Answer. No.—*Journal*, 1860, p. 298.

The Right to take Testimony before a Committee, etc.

Testimony taken before a committee, sitting in the case of an accused member of an Annual Conference, is to be received as evidence on the trial of said minister before the Annual Conference.—*Journal*, 1848, p. 126.

A Preacher who refuses to attend his Work.

Can a traveling preacher, during the interval of the Annual Conference of which he is a member, be suspended for refusing to attend to the work assigned him?

Answer. It is the duty of a Presiding Elder "to take charge of all the Elders and Deacons in his District," and to "take care that every part of our Discipline be enforced." Now our Discipline provides that no Elder or Deacon "who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in cases of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us." Hence, any

Elder or Deacon who refuses to go to the work assigned him ("except in cases of sickness," etc.) may be suspended "in the interval of the Annual Conference;" but the "*final* determination in all such cases is with" the Conference. —*Journal*, 1860, p. 297.

Right to Try a Member in the Interval of the Annual Conference, etc.

An Annual Conference has a right, when charges are preferred against one of their number, and the case cannot be tried during their session for want of testimony, to refer it to the Presiding Elder who may have charge of him, under the rule for the trial of immoral ministers in the interval of an Annual Conference.—*Journal*, 1848, p. 128.

Amenability for Maladministration.

To whom is a preacher amenable on a complaint of maladministration?

Answer. To the Annual Conference of which he is a member.—*Journal*, 1860, p. 301.

Maladministration not to try a Member who wishes to Remove, but is under Imputation.

When a member wishes to remove his residence out of any particular charge, and there are, in the judgment of the preacher in charge, sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall

be held guilty of maladministration unless he proceed in the trial of such person.—*Journal*, 1848, p. 98.

When a member receives a certificate of membership from a preacher having charge of a Circuit or Station, he is responsible for his moral conduct (from the date of his certificate until he joins) to the Society receiving him upon that certificate.—*Journal*, 1848, p. 126.

Removal of Church Membership and Certificates, etc.

No preacher is under obligation to give a certificate of membership to any member of the Methodist Episcopal Church unless said member wishes to remove his membership to another charge in the Methodist Episcopal Church, though, as a matter of courtesy, he may give a recommendation to a member in good standing who wishes to unite with another evangelical denomination.—*Journal*, 1848, p. 59.

The Right of a Quarterly Conference to remand for a New Trial, etc.

When an appeal is taken by an expelled member to the Quarterly Conference, and the Conference remand the case back for a new trial, what is the precise relation of the appellant? Is he an accused member, and must the preacher proceed to try him again, or is he restored to his membership in good standing?

Answer. He is an accused member, and the preacher should proceed to try him again unless the charges are withdrawn.—*Journal*, 1860, p. 298.

Is there in the Discipline anything authorizing a Quarterly Meeting Conference to remand a case for a new trial?

Answer. When the preacher in charge differs "in judgment from the majority of the Society, or the select number, concerning the guilt or innocence of the accused person," and refers the case to the Quarterly Conference, that body has "authority to order a new trial." (Discipline, 1864, p. 123.) And in other cases, the power to remand for what the Conference may deem sufficient cause, is inherent in that body as an appellate court.—*Journal*, 1860, p. 301.

The right of Appeal may be forfeited.

When an expelled member has, by neglect or otherwise, forfeited his *right* of Appeal, may a subsequent Quarterly Conference, if it desire to do so, grant him the *privilege* of an appeal?

Answer. No.—*Journal*, 1860, p. 298.

Probationers not a Right to bring Charges.

Question. Has a probationer in our Church the right to prefer charges against a member of our Church?

Answer. He has not.—*Journal*, 1860, p. 228.

New Testimony not Admissible.

In no case of an appeal can new evidence be admitted.—*Journal*, 1860, p. 137.

American Bible Society.

Resolved, 1. By the General Conference of the Methodist Episcopal Church, That the relations of our Church with the American Bible Society have been most salutary in their operations and results, and that we gladly recognize that Society as an efficient agency for the diffusion of the Holy Scriptures throughout the world.

Resolved, 2. That we congratulate our people in view of their steady and persistent liberality toward that Society, and we commend it to their continued confidence and beneficence.—*Journal*, 1864, p. 225.

Conference Journals.

Most of the Journals that have been examined are well kept, some of them in superior style. We wish we could say this of every Journal; but some give evidence of inattention to several important parts of a full journal, such as neglecting, 1. To page their Journals. 2. To furnish marginal references. 3. To record resolutions passed by the Conference. 4. Noticing the adoption of important reports without saying they were filed. All resolutions passed by the Conference should be spread upon the

Journal. It is the opinion of the Committee that important papers referred to on the Journal as 'filed should be brought with the Journals to the General Conference. Secretaries of Annual Conferences cannot be too careful in journalizing the matters pertaining to the trial of a member of the Annual Conference, correctly marking and referring to all papers used as testimony in such cases, so that, in case of an appeal, the Journal and papers will present a fair and full showing of the case as passed upon by the Conference.—*Journal*, 1860, p. 225.

Resolved, That Conferences and their Secretaries are hereby requested:

1. To see that the book provided for the Journal is of suitable size, and that books are also provided for recording the reports and statistics.

2. To provide a Secretary, besides the principal one, whose duty it shall be with great neatness carefully to enter the proceedings after they have been approved by the Conference.

3. Let each page of the Journal be numbered, and properly headed, with date of session.

4. Let the names of those in attendance upon the Conference be recorded upon the Journal.

5. Give a wide margin, in which full references are distinctly written.

18. Indebtedness.
19. Patronizing Conferences.
20. Time of Commencement, or anniversary exercises.

Resolved, 2. That the secretaries of the Annual Conferences shall send to the Book Agents at New York a copy of the reports furnished by the Presiding Elders.—*Journal*, 1864, p. 259.

Domestic Missionary Returns.

Resolved, That each Annual Conference be and is hereby required to furnish annually to the Corresponding Secretary of the Missionary Society, at New York, a report of its doings on the subject of Missions; which report shall specify the name of each district, circuit, or station within its bounds, sustained in whole or in part by said conference as a mission, together with the amount of missionary money appropriated to each respectively for that Conference year.—*Journal*, 1864, p. 227.

Missionary Concert of Prayer.

Resolved, That we recommend the observance of the first evening of each month, on which the regular evening prayer-meeting is held, as a concert of prayer for missions; and that we recommend all our Churches to observe the "annual week of prayer for the conversion of the world."—*Journal*, 1864, p. 227.

each year as a day of prayer for our colleges and other institutions of learning, and, where practicable, in a public manner.

Form of blank for Educational Statistics.

1. Name of Institution.*
2. Grade.
3. Location.
4. Name and title of president or principal.
5. When founded.
6. Number of instructors.
7. Whole number of students:
 - (a.) Collegiate.
 - (b.) Preparatory.
 - (c.) Academic.
8. Number of graduates.
9. Number of graduates in the ministry.
10. Honorary degrees conferred:
 - (a.) A.M.
 - (b.) D.D.
 - (c.) LL.D.
11. Value of grounds, buildings, and furniture.
12. Endowment.
13. Volumes in libraries.
14. Value of apparatus.
15. Number of specimens in cabinet.
16. Income from tuition.
17. Income from other sources.

* If the institution is open for both sexes, affix a star after the name.

6. Enter *all* resolutions, and refer to reports.
7. Enter at least the total of all statistics.
8. Enter the appointments of the preachers, and for this purpose let a certified copy be furnished by the bishops, to be filed with the Conference papers.
9. In all cases of trial before the Conference, or a select number, let the record be full; and, where papers are referred to, let them be carefully distinguished. Let the charges be spread upon the Journal, and the decision, and let it be carefully noted that the papers are deposited with the Conference papers.
10. Let the proceedings of each session be promptly entered, and amid the pressure of the business of the closing sessions, let great diligence be used in this respect, that all may be ready for the signature of the President. The appointments may be entered after the signature of the President.
11. It is needless to say that blots, erasures, interlineations, abbreviations, careless orthography, or hasty penmanship, can only be discreditable to a Conference where the Journal is under the revision of the Committee on Itinerancy.—*Journal*, 1864, p. 366.

The Observance of a Day of Prayer.

Resolved, That we recommend our people to observe the fourth Thursday of February of

Superannuated and Local Preachers.

Resolved, That when Superannuated and Local Preachers are employed in the pastoral work, the law of limitation applies to them; and that the limitation upon the appointing power applies to the Presiding Elder, as well as to the Bishop.—*Journal*, 1864, p. 233.

Post-office Address of Local Preachers.

Resolved, That we recommend to the Annual Conferences that they publish in their Conference Minutes, annually, the names and post-office addresses of all the Local Preachers within their bounds, designating whether the preacher be an elder, deacon, or only licensed. Also, that when practicable they publish in the Minutes brief obituary notices of our local brethren who have died during the year.—*Journal*, 1864, p. 256.

Temperance.

Resolved, That this General Conference recommend each pastor to preach specifically upon the subject, to point out the danger of social and the more public and common forms of intemperance, and to urge total abstinence from all that can intoxicate.

Resolved, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper.—*Journal*, 1864, p. 265.

Sunday-Schools.

Resolved, That it is the duty of each preacher in charge, aided by the other preachers and the Sunday-School Committee, to see that our Sunday-schools be continued through the winter, as well as other seasons of the year.—*Journal*, 1864, p. 263.

Special Sermons to be Preached by the Pastor.

1. On Education.—*Discipline*, p. 225.
2. On Sunday-Schools and Religious Instruction.—*Discipline*, p. 227.
3. On the subject of Missions.—*Discipline*, p. 232.
4. On Temperance.—*Journal*, 1864, p. 265.

FORM OF A CONSTITUTION FOR A SUNDAY-SCHOOL SOCIETY.

ART. I. This Society shall be called the Sunday-School Society of Auxiliary to the Sunday-School Union of the Methodist Episcopal Church, and connected with the Quarterly-meeting Conference of It shall consist of the Officers, Teachers, the Sunday-School Committee, appointed by the Quarterly Conference, and the preacher in charge.

ART. II. The object of this Society shall be to sustain a Sunday-school at

ART. III. The officers of this Society shall be a Superintendent, (Assistant Superintendent, Female Superintendent, where necessary,) Secretary, Treasurer, and Librarian, who shall be elected annually, by ballot, on

ART. IV. Teachers shall be nominated by the Superintendent on their entering the school, and elected by the Society one month subsequently.

ART. V. Regular meetings of this Society shall be held on of each month, for the transaction of such business as relates to the interests of the Society and school, at which the following order shall be observed:

1. Singing and prayer;
2. Calling roll;

3. Reading minutes; 4. Unfinished business; 5. Reports from Committees; 6. Reports from Superintendent; 7. Reports from Treasurer; 8. Reports from Librarian, concerning the state of the library and the number and kind of periodicals taken by the school; 9. Reports from the Sunday-School Committee; 10. Reports from Teachers; 11. Miscellaneous.

ART. VI. At all meetings for business, shall constitute a quorum.

ART. VII. Special meetings of the Society may be called by the Superintendent, or by any three of the members.

ART. VIII. In case of the withdrawal of persons from the school, they cease to be members of this Society; and any member of the Society habitually neglecting his or her duty, or being guilty of improper conduct, may be expelled by a vote of two thirds of the Society at any monthly or special meeting.

ART. IX. Vacancies in the offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ART. X. This Constitution shall not be altered except by two thirds of all the members present at a meeting called for that purpose.

GENERAL MISSIONARY COMMITTEE,
1864-8.

I DISTRICT. — New England, Providence, Maine, East Maine, New Hampshire, and Vermont Conferences,

ELISHA ADAMS, New Hampshire Conference.

II DISTRICT.—New York, New York East, Troy, Black River, Oneida, California, and Oregon Conferences,

JOHN MILEY, New York East Conference.

III DISTRICT.—Philadelphia, Newark, New Jersey, Wyoming, Baltimore, and East Baltimore Conferences,

S. Y. MONROE, New Jersey Conference.

IV DISTRICT.—East Genesee, Genesee, Erie, Pittsburgh, and West Virginia Conferences,

C. A. HOLMES, Pittsburgh Conference.

V DISTRICT.—Ohio, Cincinnati, North Ohio, Central Ohio, Kentucky, and Central German Conferences,

L. B. GURLEY, Central Ohio Conference.

VI DISTRICT.—Detroit, Michigan, Northwestern Indiana, Indiana, Southeastern Indiana, and North Indiana Conferences,

J. S. SMART, Detroit Conference.

VII DISTRICT.—Rock River, Central Illinois, Illinois, Southern Illinois, and Southwestern German Conferences,

JAMES LEATON, Illinois Conference.

VIII DISTRICT.—Wisconsin, West Wisconsin, Northwest Wisconsin, Minnesota, Upper Iowa, Northwest German Conferences, CHAUNCEY HOBART, Northwest Wisconsin Conference.

IX DISTRICT.—Iowa, Des Moines, Missouri and Arkansas, Kansas, Nebraska, and Colorado Conferences,

D. P. MITCHELL, Kansas Conference.

BOOK COMMITTEE AT NEW YORK.

1. New York and New York East Conferences,
MORRIS D'C. CRAWFORD.
2. Providence, New England, and Maine Conferences,
CHARLES F. ALLEN.
3. East Maine, New Hampshire, and Vermont Conferences,
ANDES T. BULLARD.
4. Philadelphia, New Jersey, and Newark Conferences,
JOSEPH CASTLE.
5. Baltimore and East Baltimore Conferences,
CHARLES B. TIPPETT.
6. Troy and Black River Conferences,
BARNES M. HALL.
7. Oneida and Wyoming Conferences,
DANIEL W. BRISTOL.
8. Genesee and East Genesee Conferences,
FREEBORN G. HIBBARD.
9. Erie, Pittsburgh, and West Virginia Conferences,
WILLIAM HUNTER.

BOOK COMMITTEE AT CINCINNATI.

1. Ohio Conference,
BARZILLAI N. SPAHR.
2. Cincinnati and Kentucky Conferences,
WILLIAM YOUNG.
3. Central Ohio and North Ohio Conferences,
HENRY WHITEMAN.
4. Indiana and Southeastern Indiana Conferences,
JOHN W. MELLENDER.
5. North Indiana and Northwest Indiana Conferences,
JOHN L. SMITH.
6. Detroit and Michigan Conferences,
FRANCIS B. BANGS.
7. Illinois and Southern Illinois Conferences,
JAMES B. CORRINGTON.
8. Rock River and Central Illinois Conferences,
RICHARD HANEY.
9. Iowa, Upper Iowa, and Des Moines Conferences,
JACOB G. DIMMITT.
10. Wisconsin, West Wisconsin, Northwest Wisconsin, and Minnesota Conferences,
SAMUEL C. THOMAS.
11. Missouri and Arkansas, Kansas, and Nebraska Conferences,
SAMUEL HUFFMAN.
12. Central German, Southwestern German, and Northwestern German Conferences,
GEORGE L. MULFINGER.

COURSE OF STUDY

I. FOR CANDIDATES FOR ADMISSION ON TRIAL IN THE TRAVELING CONNECTION.

English Grammar — Modern Geography —
True's Logic — Newman's Rhetoric.

[Read Porter's Compendium of Methodism
— Wesley's Sermons.]

II. FOR CONFERENCE MEMBERSHIP AND FOR ORDERS.

FIRST YEAR. — The Bible — Doctrines.

The Existence of God — The Attributes of God, namely: Unity, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness — The Trinity in Unity — The Deity of Christ — The Humanity of Christ — The Union of Deity and Humanity — Personality and Deity of the Holy Ghost — Depravity. — Atonement — Repentance — Justifi-

COURSE OF STUDY.

education by Faith — Regeneration — Adoption —
The Witness of the Spirit — Growth in Grace
— Christian Perfection — Possibility of Final
Apostasy — Immortality of the Soul — Resur-
rection of the Body — General Judgment —
Rewards and Punishments.

[The examination on the above to be strictly
Biblical, requiring the candidate to give the
statement of the doctrine and the Scripture
proofs. To prepare for this he should read the
Bible by course, and make a memorandum of
the texts upon each of these topics as he pro-
ceeds.]

Watson's Institutes, 1st Part — Wesley's
Plain Account of Christian Perfection — Fletch-
er's Appeal — Clark's Mental Discipline.

Essay or Sermon.

[Read Wesley's Notes — Stevens's History
of Methodism — Willson's General History.]

SECOND YEAR. — The Bible — Sacraments.

The Sacrament of Baptism: Its Nature,
Design, Obligation, Subjects, and Mode — The
Sacrament of the Lord's Supper: Its Nature,
Design, and Obligation.

[Mode of study and examination same on
Bible in the first year.]

COURSE OF STUDY.

Watson's Institutes, 2d Part — Peck's Christian Perfection, 12mo. — Fletcher's Christian Perfection — Strickland's Manual of Biblical Literature — Methodist Discipline — Mitchell's Ancient Geography.

Essay or Sermon.

[Read Bishop Emory's Defense of our Fathers — Powell on Apostolical Succession — Dr. Emory's History of the Discipline — Wesley on Original Sin, and Wesley's Doctrinal Tracts — Johnston's Natural Philosophy.]

THIRD YEAR.— Bible — History and Chronology.

Watson's Institutes, 3d Part — Butler's Analogy — Peck's Rule of Faith — Hibbard on Baptism — Ruter's Church History — Blair's Lectures on Rhetoric, University Edition — Hedge's Logic.

Essay or Sermon.

[Read Bangs's History of the Methodist Episcopal Church — Elliott on Romanism — Fletcher's Works — Rollin's Ancient History — Smith's Patriarchal Age — Hallam's Middle Ages — Russell's Modern Europe.]

COURSE OF STUDY.

FOURTH YEAR.—Review of the whole Course.

Watson's Institutes, 4th Part — Claude's Essay on the Composition and Delivery of a Sermon — Horne's Introduction, abridged — Stewart's Mental Philosophy.

Essay or Sermon.

[Read Smith's Hebrew People — Mosheim's Ecclesiastical History — Townley's Illustrations of Biblical Literature — Watson's Sermons — History of the United States — Stevens's Church Polity — Hibbard's Palestine: Its Geography and Bible History.]

III. FOR LOCAL PREACHERS WHO ARE CANDIDATES FOR DEACON'S ORDERS.

The Bible — Doctrines.

The Existence of God — The Attributes of God, namely: Unity, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness — The Trinity in Unity — The Deity of Christ — The Humanity of Christ — The Union of Deity and Humanity — Personality and Deity of the Holy Ghost — Depravity — Atonement — Repentance — Justif.

COURSE OF STUDY.

education by Faith — Regeneration — Adoption —
The Witness of the Spirit — Growth in Grace
— Christian Perfection — Possibility of Final
Apostasy — Immortality of the Soul — Resur-
rection of the Body — General Judgment —
Rewards and Punishments.

The Bible — Sacraments.

The Sacrament of Baptism: Its Nature,
Design, Obligation, Subjects, and Mode — The
Sacrament of the Lord's Supper: Its Nature,
Design, and Obligation.

[The examination on the above subjects is to
be strictly Biblical, requiring the candidates to
give the statement of the doctrine and the Scrip-
ture proofs. To prepare for this, he should read
the Bible by course, and make a memorandum
of the texts upon each of these topics as he
proceeds.]

Systematic Divinity.

Watson's Institutes, Part First and Second
— Wesley's Plain Account of Christian Perfec-
tion — Fletcher's Appeal.

Church Government: Methodist Discipline.

Common English: English Grammar — Mod-
ern Geography.

[Read Watson's Life of Wesley — Wesley's
Sermons — Emory's Defense of our Fathers —
Powell on Apostolical Succession.]

COURSE OF STUDY.

IV. FOR LOCAL PREACHERS WHO ARE CANDIDATES FOR ELDER'S ORDERS.

Review of the previous course.

Bible — History.

The leading events recorded in the Old and New Testaments.

Systematic Divinity: Watson's Institutes, Part Third and Fourth.

An Essay or Sermon.

[Read Fletcher's Checks — Smith's Hebrew People — Ruter's Church History — Porter's Compendium of Methodism.]

V. FOR THE GERMAN TRAVELING PREACHERS.

FIRST YEAR. — The Bible — Doctrines.

(Same as in the English Course.)

Wesley's Sermons, vol. i — Compendium of Methodism — Church History, published by the Norddeutschen Verein, vol. i — Wurst's Grammar of the German Language, sections 1-8, 43-80 — A Written Sermon.

[Read Watson's Apology for the Bible — D'Aubigné's History of the Reformation, vol. i — Fletcher's Appeal.]

COURSE OF STUDY.

N.B.—Those who find Wurst's Grammar too difficult may use Splittegarb's Grammar. To those who understand the English language we recommend Woodbury's Grammar of the German Language.

SECOND YEAR.—The Bible — Sacraments.

(Same as in the English Course.)

Hare on Justification — Wesley's Christian Perfection — The Discipline — Church History, vols. ii and iii — Wurst's Grammar of the German Language, sections 9-42 — A Written Sermon on Baptism.

[Read Nelson's Causes of Infidelity — Haldane's Genuineness and Justification of the Holy Scriptures — D'Aubigné's History of the Reformation, vol. ii — Wesley and his Coadjutors, by W. Nast.]

THIRD YEAR.

Kurtz's Sacred History — The Philosophy of the Plan of Salvation — Zeller's Psychology — Church History, vols. iv and v — Woodbury's Grammar of the English Language — A Written Sermon on the Difference of Justification and Sanctification.

[Read D'Aubigné's History of the Reformation, vol. iii — Ralston's Elements of Divinity — Hibbard on Baptism.]

COURSE OF STUDY.

FOURTH YEAR.

Lisco's Exposition of the Apostles' Creed — Nast's General Introduction into the New Testament — Bishop Baker's Guide to the Discipline — Church History, vols. vi and vii — Woodbury's Grammar of the English Language — A Written Sermon on the Lord's Supper.

[Read Weber's Universal History — D'Aubigné's History of the Reformation, vols. iv and v — Stevens's History of Methodism, vol. i.]

VI. FOR GERMAN LOCAL DEACONS.

Compendium of Theology, by L. S. Jacoby — Discipline — Wesley's Sermons, vol. i — Hare on Justification.

[Read Fletcher's Appeal — Compendium of Methodism — Watson's Apology.]

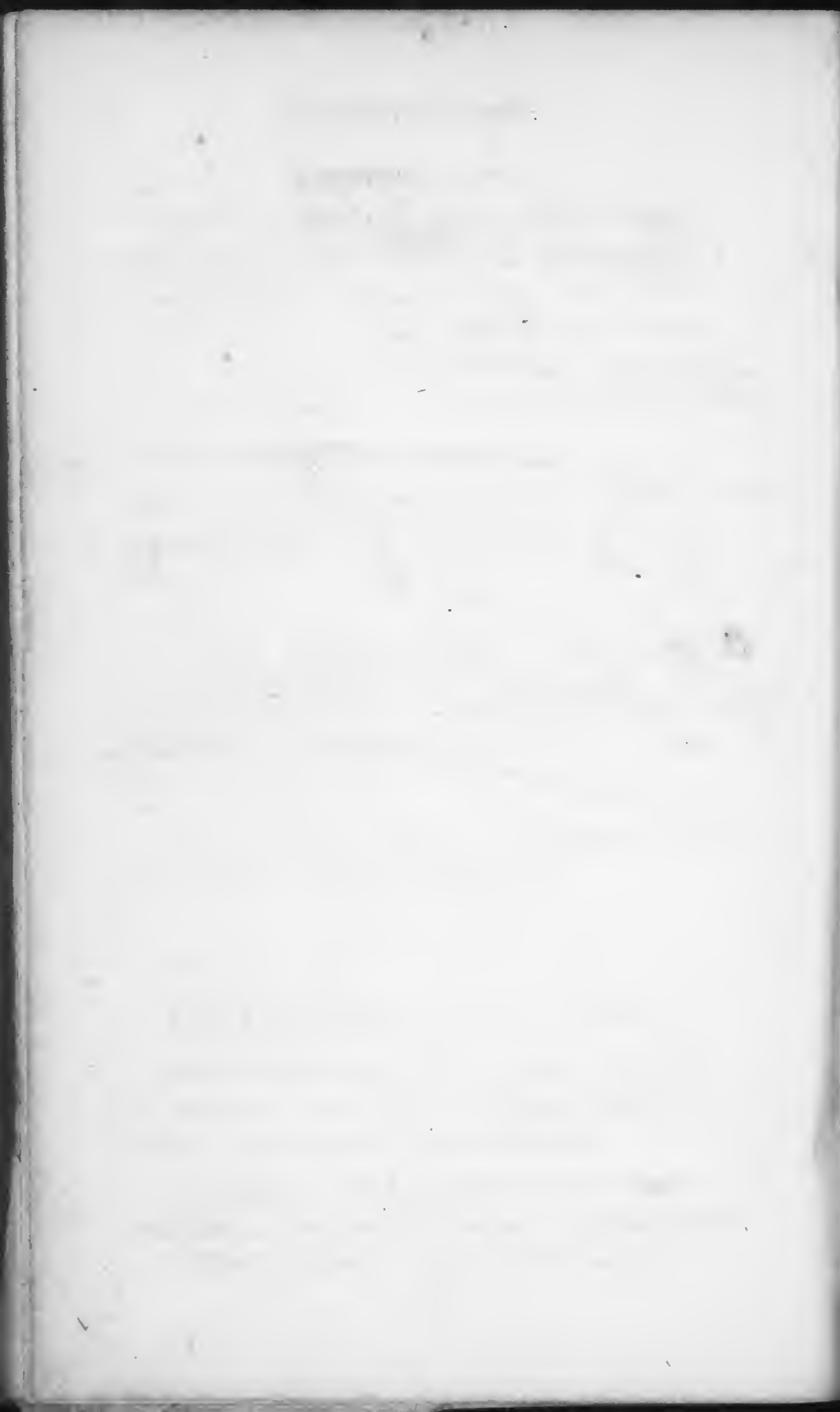
VII. FOR GERMAN LOCAL ELDERS.

Lisco's Exposition of the Apostles' Creed — Wesley's Sermons, vol. ii — Wesley's Christian Perfection — Calwer Church History.

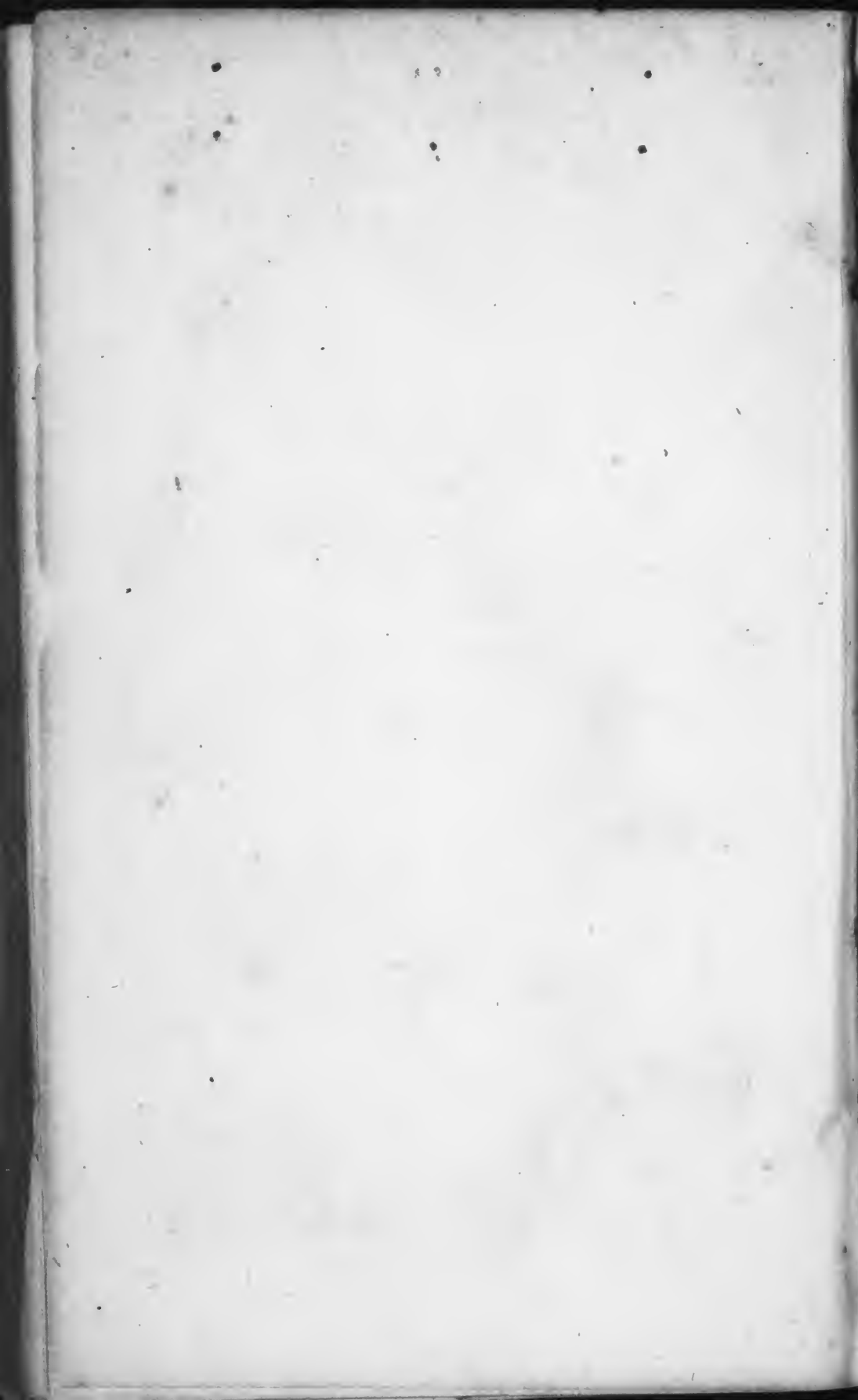
[Read Nast's Wesley and his Coadjutors — Haldane on the Genuineness and Inspiration of the Holy Scriptures — Zeller's Psychology.]

Ulrich Förling
Lipide Dümbi

Raka Nera
In Dura







DEMCO

FOR REFERENCE

Do Not Take From This Room